The Outlook

Vol. 62 June 24, 1899 No. 8

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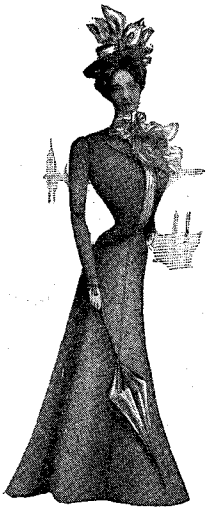

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Published Weekly

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The War in Luzon The success of General Lawton's troops week before last at Parañaque and Las Piñas was repeated last week in the further conquest of the province of Cavite. Our troops met an opposing force of over four thousand men. Of this number, at the end of the week, more than one-third had been lost in killed, wounded, and captured. As our troops advanced, their efforts were materially aided by shells from seven war-ships in the bay. Perhaps the most picturesque incident during the week was the crossing of the Zapote River. Our battery having silenced the enemy's guns, the Fourteenth Infantry waded slowly waist-deep through the mud of the flats, pouring steady volleys of musketry at the insurgents before swimming the river. The town of Bacoor was invested, and then, on the next day, the insurgent arsenal, Imus, with most of its artillery, was taken. General Otis telegraphs that the inhabitants of the province rejoice at their deliverance, and welcome with enthusiastic demonstrations the arrival of our troops. Nevertheless, General Wheaton was attacked by supposed friendly natives at Peres des Marinas. Learning of our successes in clearing the country south of Manila, Aguinaldo decided to make an attack on San Fernando, north of the capital, and then on the capital itself, presuming, of course, that troops had been withdrawn for the attack in the south. Our northern communications, therefore, were raided, some telegraph wires and a part of the railway track being destroyed, but the damage was soon repaired. Five thousand Aguinaldists then attacked San Fernando, but they were instantly repulsed; they left a hundred dead on the field, and a large number of wounded. Our casualties were fourteen wounded. As during the week previous, so last week there were many unconfirmed rumors of the assassinations of Luna and Aguinaldo.

❀

Criticisms Following the withdrawal of our forces from Candaba, the insurgents have returned, and have wreaked vengeance on all who befriended our troops, slaughtering those natives who surrendered the town, and displaying their heads on poles in the public square. This gives special point to the general criticism of the New York "Evening Post's" correspondent at Manila. He says that the policy of going through the country just to show that we are able to do so, and leaving stocks of food undestroyed and their towns uninjured, thus assuring them food and shelter when they return to continue the struggle, is one which makes the volunteers feel that their energy and blood are being wasted, and that such work should be done by an army enlisted for that purpose, and armed with the weapons best adapted for it. He justly adds that this is a job for cavalry, light artillery, and infantry armed with long-range rifles and smokeless powder. Especially are cavalry and a better system of transportation in the field required, and these are our chief weaknesses at present. Another well-known newspaper correspondent at Manila, M. Henri Turot, has published the following statement from Admiral Dewey confirming previous similar statements: "Aguinaldo, during the war with Spain, was not our ally, as has been claimed. We never made a treaty of alliance with him, and we never promised him anything. We had a common enemy. He acted on his side and we on ours. There has been no other understanding." Admiral Dewey, after short sojourns at Hong-Kong and Singapore, has sailed for Colombo on his homeward journey.

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Recruits It is announced that, pursuing a policy determined on some months ago, General Otis is organizing three regiments composed of volunteers who wish to remain in the service. It will be remembered that the Army Bill authorized this kind of enlistment in the Philippines. These three regiments, with three regiments of regulars to sail this week from San Francisco, will give us a force of thirty-three thousand men in the islands. It is said that the force cannot be made larger before August. The present force is thirty-eight thousand, regulars and volunteers. The various recruiting officers are carrying out instructions from Washington which read: "Make all enlistments you can—infantry, cavalry, light artillery and heavy artillery—for Philippines. Select men. Urgent." The work of recruiting new regiments and building up old ones is a more difficult one than hitherto by reason of the increase in the size of the army and because of the lowering of the term of enlistment to three years. Formerly the army was made up on five-year enlistments, and these were so regulated that about five thousand terms expired each year.

❀

Italy in China There is good reason to hope that the recent attempt of the Italian Ministry to extend Italian influence in China has been permanently abandoned, as a result of the strong expression of popular opposition. The Foreign Minister, in an official statement made in the Chamber of Deputies at Rome not long since, declared his conviction to be that the wise course for Italy to pursue was to avoid expansion and the occupation of new territory, and to devote herself to utilizing any commercial opportunities which might be offered in China. He hoped that these opportunities might be enlarged by intelligent direction of diplomatic action; and he pledged himself that under no circumstances which the Ministry could control would any policy be taken in these matters without first consulting Parliament and securing Parliamentary action. This speech was so frank and so entirely satisfactory to the Chamber of Deputies that a vote supporting the Government was passed by a majority of one hundred. The Premier, General Pelloux, confirmed the statements of the Foreign Minister, and declared himself in entire sympathy with them. It is evident, therefore, that the lesson of Abyssinia has not been forgotten, and that the popular check on the action of the Ministry has strengthened it to resist the temptation to which it was apparently about to yield.

❀

South Africa Public attention in England has been absorbed during the past week in the South African situation, but no important movements have been made, so far as the public has been informed, and there has been no change of policy on the part of either of the two governments. The publication of long and full despatches from Sir Alfred Milner and Mr. Chamberlain has given the public the English case in full; and that case is commonly regarded as having been greatly strengthened by the skill and ability with which it has found expression at the hands of two very able men. The publication has gone far to consolidate public opinion and to put the country behind the Ministry. It seems to be generally felt that the Ministry has taken a very moderate attitude, has shown great patience, and stands upon ground which Englishmen cannot surrender. President Kruger has undoubtedly been counting upon the opposition of the Liberal party in England; but so far no opposition of any importance to the policy of the Ministry has shown itself. The belief prevails that the difficulties between the two governments will be settled without war. It is understood that there is some difference of opinion inside the Cabinet, Mr. Chamberlain advocating prompt intervention, and Sir Michael Hicks-Beach a waiting policy. Lord Salisbury may be counted upon to exhaust the last resources of negotiation before proceeding to extreme measures.

❀

In Paris President Loubet has not yet succeeded in organizing a new Ministry. He has been in consultation during the past week with M. Poincaré, who undertook the task, but who failed to secure the co-operation of the different groups of Republicans. M. Waldeck-

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Rousseau was next consulted, and it is understood that he expressed his willingness to assume the position of Premier, provided he could secure the co-operation of M. Casimir-Périer and other representative Republicans. It is reported that so far he has been able to secure the acceptance of only one of the public men whom he has invited to join his Ministry, but the latest reports seem to promise success. What is called a Cabinet of Concentration is regarded as inevitable. The fall of the Dupuy Ministry created no excitement of any kind, and has not disturbed among all the Republican groups the unanimity of feeling developed by the assault on President Loubet. Count Christiani has been sentenced to four years' imprisonment—a serious interruption of the normal activities of a man of fashion, and one likely to deter other aristocratic rowdies from similar brutalities. July 17 has been fixed upon as the date for the opening of the Dreyfus court martial. It will be presided over by Colonel Jouast, of the Engineers, a hard-working officer representing the middle class, who has been constantly at work in his profession in France and Algeria. Meanwhile, the group of Irreconcilables, who are against anything and everything which makes for the profit of France, are conducting a last desperate fight against Dreyfus. Drumont, the fanatical anti-Jewish leader, is wasting what little influence he has left by his insane violence; while Henri Rochefort is conducting a warfare against the righting of the Dreyfus wrong in his usual guerrilla fashion.

❀

The Dupuy Ministry Later reports from Paris, bringing to light more clearly the conditions which led to the fall of the Dupuy Ministry, seem to indicate that the late Prime Minister was involved in the working out of retribution in the Dreyfus matter. The action of the police a week ago Sunday simply served as an excuse; it did not furnish the ground on which the majority cast a vote adverse to the Ministry. That majority included a great many Moderate Republicans who are unquestionably the sincere supporters of President Loubet; nor has there been anything in the recent policy of the Ministry which could have led to such an expression of disapproval. The tide set in motion by Colonel Picquart, M. Zola, and other men of light and courage is steadily rising, and M. Dupuy is the latest victim which it has swept from its moorings. He was Prime Minister when Dreyfus was first accused, tried, and condemned; and the impression has gotten abroad, whether justly or not, that he is unwilling to probe the matter to the bottom and to punish those in high places who have been responsible for the plot against Dreyfus. It was, therefore, distrust in M. Dupuy's sincerity and courage, and the desire to have some one at the head of the Ministry who could be trusted to make thorough work of the Dreyfus matter, which led to the action of the Chamber of Deputies last week. When the logical mind of the French begins to work along the right lines, it goes with almost unerring certainty to the logical result, no matter what stands in the way; and now that a general determination to get to the bottom of the Dreyfus case has been reached, no stone will be left unturned to uncover the facts and reach the real criminals. If this interpretation of the fall of the Dupuy Ministry is correct, the event is to be welcomed rather than deprecated, and is to be received, not as a new illustration of the fickleness of the Chamber of Deputies, but as an additional evidence of its sincerity. With Colonel Picquart at liberty, Dreyfus on his way home, Esterhazy ready to confess anything, and French public opinion in its present condition, the members of the French Staff who have been concerned in this infamy are facing a terrible punishment.

❀

The Venezuela Commission The meeting of the Venezuelan Arbitration Commission in Paris on Thursday of last week will recall the sudden flurry in the relations between this country and England after the publication of President Cleveland's Venezuelan Message, and will serve to mark the great advance in those relations which has been made since that time. The arbitrators assembled at the Foreign Office were received by the Minister of Foreign Affairs, and will hold their session in the rooms used by the recent Spanish-American

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Conference, and, on a former occasion, by the Behring Sea Conference. The presence on the bench of Chief Justice Fuller, of Sir R. H. Collins, the Lord Justice of Appeals, of Baron Russell, Lord Chief Justice of England, of Associate Justice Brewer of the United States Supreme Court, and of Professor de Martens, the eminent Russian jurist, as umpire, indicates the gravity of the questions before the Commission, and its dignity as an international tribunal. In his opening address Professor de Martens referred to the Conference at The Hague, and expressed the hope that the Venezuelan Conference would promote the welfare and prosperity of the two countries interested. By agreement between Sir Richard Webster, on the part of the English counsel, and ex-President Harrison, on the part of the American counsel, the Commission is to meet four days in the week. Sir Richard Webster opened the English case in a long and able argument. The eminent character of the members of this tribunal and the great ability represented in it will command for its decision the assent of all concerned; and this method of settling a dispute, in many ways so remote from us as the question of the Venezuelan boundary, seems, after the lapse of time, so normal that the old-time talk of war has a very hollow and artificial sound.

❀

The Peace Conference Last week's work at the Peace Conference emphasized the increasingly important rôle played by the delegates of the smaller European States, Switzerland, Holland, and Belgium. Attention has already been called to the great influence which these States have exercised and are exercising in preserving the peace of the world. The Swiss capital, Berne, for instance, is already an example of a peace union, if not of a peace tribunal, as it is the headquarters of the Postal Union, the Railway Union, the Telegraph Union, and the Copyright Union. The influence of Brussels is apparent, not only from the fact that it is the seat of the publication of international customs tariffs and of the Society for the Suppression of Slavery, but also because of the continued debate last week of the Declaration of the International Conference which met in that city in 1874. A clever newspaper correspondent has already dubbed The Hague the capital of the world, and says that the post of Ambassador at The Hague will soon become the great prize of the diplomatic service. The sub-committee on Laws of Warfare of the present Conference has adopted the article of the Brussels Conference with regard to taxes and duties in conquered countries. These clauses state that the taxes should serve army purposes only for the administration of the country; the people shall not be fined for individual acts, but only in cases of common responsibility. Taxes are to be levied only by the commanding General. The goods taken for army purposes must be such as the conquered people can deliver without having to fight their own country in order to do so. The Peace Conference, in its entirety, has tardily decided to publish reports of its proceedings. This decision will be hailed with satisfaction.

❀

The German Attitude The discouraging element in last week's work has been the attitude of the German Commissioners, inspired by their sovereign. It has been known for some time that this was an opposing force with which the delegates to the Peace Conference would have to reckon, but it was not supposed that the opposition would become so strong as to render necessary the sending of a German and an American delegate to Berlin to confer personally with the Emperor. This, however, has been done. The Kaiser's objection to the establishment of a permanent tribunal has been that his own imperial prerogatives would be interfered with to an extent which he would not countenance. Even if he should stand aloof, it is hoped that the establishment of an international bureau, if not of a permanent tribunal, will be assured. This bureau might provide for as many arbitrations as may arise, whereas a permanent tribunal might find itself unable to deal with more than one question at a time. The bureau would be supplied with a limited staff, to be established at The Hague, or Brussels, or Berne, under the authority of the ordinary representatives of the Powers. At the request of belligerents, the bureau would convene an arbitration court to adjudicate disputes. The bureau would

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be distinguished from a tribunal, since the procedure followed in establishing the court would be decided as the occasion arose. Secondly, arbitration would be optional. The plan of appointment previously suggested has been severely criticised by the London "Spectator," which says: "Arbitration judges, coming, as most of them would, from Supreme Courts, which on the Continent are really branches of executives, would play rather the parts of advocates than of judges."

❀

The Abuses of Public Advertising

Mr. Richardson Evans, the Secretary and active spirit of "Scapa," the National Society for Checking the Abuses of Public Advertising, has contributed a noteworthy article to the "Westminster Review." It deals both with the causes of encouragement and the reasons why the agitation should be pressed. It notes that a memorial signed by more than three hundred architects has been presented to the London County Council, praying consideration of advertising disfigurements. It acknowledges that to the County Council "we owe the abolition of sky-signs—a type which, but for this opportune doom, would by this time have been rampant everywhere." It also notes the formation of a Parliamentary party—if "party" be not too big a word to describe a group of members with common æsthetic tastes—for defending the "picturesque amenities of out-of-door life." Among members of this group who are known in America are: The Duke of Westminster, the Earl of Stamford, Lord Balcarres, Sir Charles Dilke, Messrs. James Bryce, W. E. H. Lecky, Shaw Lefevre, and Arnold Forster. In one case, when an amendment to the Irish Local Government Bill, empowering the district or urban council to make by-laws for the purpose of removing or preventing the erection of manifestly disfiguring open-air advertisements, was moved, the Government refused to accept it only on the ground that the bill was already overweighted with extraneous matter. Thus it is seen that the reform is surely making progress when it is seriously considered in the British Parliament, and that Mr. Evans is right when he predicts that those who used to consider scenery-agitators "faddists" will soon be "glad to persuade themselves, as hard-headed, practical persons, that they agreed with us from the very first." There is no space to touch upon the argument presented by Mr. Evans for his reform, but this little extract indicates the solid ground on which he stands: "Neither the statute-book nor the unwritten rules of action which so powerfully affect the development of civilization specifically acknowledge that the charm of landscape, the dignity of architecture, the freshness and interest of the out-of-door world, are an essential asset in the national wealth. There is an undesigned aptness in the saying that an Englishman's house is his castle. It is his only haven of refuge. Beyond its portals he is (as far as the comfort of his sight goes) an outlaw; his liberty is at the mercy of an indefinite number of others." Why should we in America not have a similar movement to check abuses in public advertising?

❀

Tammany and Killarney

The announcement that some of the Tammany magnates are negotiating for the purchase of the Lakes of Killarney will not only strike terror to the souls of American tourists who love that beautiful country, but can hardly fail to bring consternation to Lord Salisbury's Ministry, already overburdened with responsibilities in South Africa and elsewhere. To have to deal at the same time with Paul Kruger and Mr. Croker is a task which will strain the combined ability of a very able Ministry. Mr. Choate will probably intimate to the English Premier that the suggestion which brought down such wrath upon his head at a dinner on St. Patrick's Day in this city several years ago is to bear fruit, and that some of our Irish rulers are to return to their native land to exercise those rare gifts of statesmanship for which even Greater New York cannot furnish an adequate field. This is one explanation of this extraordinary proposal on the part of Tammany; another is that the beautiful Killarney country, so near to the Celtic heart, is to be purchased for the sake of holding the Irish vote. Tammany Hall has not usually dealt with sentiment; it has employed agencies of a more material and tangible character; but even Tammany is not without its

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poetic instincts, as any one may discover who takes the trouble to read the long and short speeches made in Tammany Hall on Fourth of July and other great occasions. The entire English-speaking world will await with eager interest some authoritative interpretation of this picturesque action on the part of Tammany; and the city of New York will be interested to know from what source the money which is to make the purchase is to be derived.

❀

The Civil Service Order

If it be true, as now reported, that, with the exception of Mr. Proctor, all the members of the Civil Service Commission indorse the recent modifications made by President McKinley in the Civil Service regulations, it is unfortunate that that fact has not sooner been made public, with a statement of the position of the Commission. It cannot be expected to modify public opinion until it is made with authority and full statement of reasons. The "Commercial Advertiser," of this city, quotes a member of the Commission as having said that the President's order was inevitable, for the reason that it had been found physically impossible to bring many of the places designated by President Cleveland within the classified service; that the Commission had been trying conscientiously to give entire effect to President Cleveland's order, but had found it impossible. It is declared by the same authority that President McKinley's order, as finally issued, was largely the work of Mr. Charles Lyman, who was for many years at the head of the Civil Service Commission, and who is now in the Treasury Department; who is not only committed by many years of service to the principle involved in the Civil Service regulations, but is an ardent believer in the system, and who has had more experience, probably, than any other man in dealing with it. If it be true that the President's order was drawn up under the advice of a Civil Service expert for the purpose of meeting actual defects in previous orders, and of making the system practicable and workable, it is not only unfortunate that the fact has not been sooner made public, but it is also unfortunate that prominent Republicans from the President's own State should have interpreted the President's order as an attack on the Civil Service. The country will not accept that order as in harmony with Civil Service principles on general statements; the frank criticism of leading Administration newspapers shows unmistakably the drift of opinion.

❀

President Havemeyer on Trusts

The testimony given by President Havemeyer, of the Sugar Trust, before the Industrial Commission last week was remarkably clear and explicit. The trusts, he declared, would not organize if the tariff did not protect their products against European competition. The tariff, he said, is "the mother of all trusts;" and "all this agitation against trusts is against the business machinery employed to take from the public what the Government in its tariff laws says it is proper and suitable the trusts should have. The Government, through its tariff laws, plunders the people, and the trusts are merely its machinery for doing it." By this statement President Havemeyer means that the tariff aims to enable American manufacturers to charge their countrymen sixty per cent. more than foreigners would charge them; and since competition among themselves would prevent their charging anything like this advance, they have formed combinations to secure the prices which Congress says they are entitled to. Mr. Havemeyer urged that a ten per cent. tariff was always sufficient to make up for the difference in the cost of manufacturing here and abroad. He claimed that the sugar refiners do not receive this amount of protection, but only one-eighth of one cent upon each pound, or 3½ per cent. ad valorem. If this estimate be correct, the fact that the Sugar Trust declares twelve per cent. dividends on an inflated capital would go far to sustain the claim that no tariff whatever is necessary for refineries—a claim that Mr. Havemeyer did not make. As to the effect of the tariff on raw sugar, Mr. Havemeyer's words ought everywhere to be taken to heart:

> The United States tariff bill, in assessing about $40 a ton on imported sugar, pays into the pockets of a few Louisianians, on their annual crop of 250,000 tons, $10,000,000; to

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the Hawaiian Islanders, probably represented by 150 foreigners, on their annual crop of 250,000 tons, $10,000,000; to other sugar-growers, upon, say, 100,000 tons produced elsewhere in the United States, $4,000,000. Here you have $24,000,000 extracted from the people of the United States for the sake of getting the revenue which $40 per ton provides.

The portion of this statement relating to Hawaii is especially interesting. There is no doubt whatever that American consumers, because of the tariff, pay nearly two cents a pound, or $40 a ton, more for their sugar than do English consumers, and that this payment means for the Hawaiian Island planters a largess of nearly $10,000,000 a year, and no revenue whatever from their sugar to our Government. In other words, American consumers are paying to Hawaiian producers a sum equal to $400 a year for every family in the islands, and the payment, instead of being distributed among them all, goes to the plantation owners, who are still importing their laborers from Japan under contract, because American labor laws have not yet been extended to Hawaii.

❀

The Colorado Strike Two great strikes have been going on during the past week—among the street railway men of Cleveland, Ohio, and the employees of smelting-works in various parts of Colorado. The Colorado strike, which is estimated to have thrown thirty thousand workmen out of employment, is the outcome of the new State law reducing the hours of labor in these works from twelve to eight. This law—the constitutionality of which seems to be sustained by the decision of the Supreme Court of the United States upon the Utah eight-hour law—was demanded by the employees, and has, of course, given them a tactical advantage in arranging wage schedules, because the eight-hour day necessitates an increased demand for men, and the companies cannot easily dispense with any part of their present force. The men demand that they should get the reduction of one-third in the number of hours, without having their pay reduced more than one-sixth at the outside. Of course in the long run men who work eight hours will accomplish more each hour than those who work twelve, and their pay per hour ought to be increased; but the increase in the efficiency of their labor is not felt immediately, and the owners of the smelting-works declare that they cannot concede the demands that have been made. They urge also that the law is unconstitutional because it does not establish a principle, but affects only one or two trades.

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The Cleveland Strike In Cleveland, Ohio, the street railway men complain that the members of their union have been discriminated against, and they demand the formal recognition of their union, and a committee of arbitration to pass upon alleged violations of the company's rules. At the outset they won very general public sympathy by expressing willingness to submit all questions in dispute to arbitrators. The company at first seemed inclined to treat the whole affair as a private matter. Later in the week, however, its officials issued a statement declaring that they did not discriminate against union men, and were willing to submit to arbitration most of the questions involved. They expressed the fear, however, that the arbitration committee might decide that the new hands should all be discharged, and they would not consent to such an outcome, as they engaged the new men for permanent service and not merely as "strike-breakers." All this seemed reasonable enough, yet several days have gone by with no settlement. Meanwhile the cars which the company has attempted to run have been retarded by obstructions of every sort, and in some instances assailed by mobs. Workingwomen in sympathy with the strikers have crowded about new employees and in many cases succeeded in persuading them to leave their jobs. The trades-unions of the city are reported to have resolved upon a boycott not only of the company's cars but of all merchants who rode upon them during the strike. Altogether the situation presented in the despatches is an extremely interesting one, but in the absence of first-hand knowledge as to the causes of the strike and the actual readiness of the two parties to rely upon the justice of arbitrators instead of appealing to force, whether of the mobs or of the militia, we are unable to pass judgment upon the crisis.

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Sanitary Improvements in New Orleans

New Orleans has at last voted to provide for itself a drainage system and a better water system. The result of the election was at first regarded as doubtful. The voting was limited to taxpayers, and there was fear that property interests and health interests would be thought to conflict. To the credit of the taxpayers, however, they voted for the necessary bond issues by a majority of fifteen to one, and the large taxpayers supported the sanitary improvements as cordially as the small. A remarkable feature of the vote—especially remarkable in Louisiana—was the fact that the women taxpayers were entitled to vote equally with the men, and availed themselves of the privilege equally with the men. In fact, this issue of municipal health seems to have appealed with especial strength to the women of the city, and the agitation which they conducted receives much of the credit for the victory obtained. A minor issue involved was the question whether the Commissioners to expend the money appropriated should be appointed by the Mayor or elected by popular vote. The taxpayers of the city gave a large majority in favor of the appointment of the Commissioners, the large taxpayers especially favoring this method. The number of votes cast at this interesting election was in the neighborhood of seven thousand. In other words, there were about two-thirds as many votes as there are home-owning families, for in New Orleans four-fifths of the families are renters. The improvements voted for are practically certain to be made, although several years' delay may be caused by legal and constitutional difficulties.

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Locke Richardson

Locke Richardson, who died in Berlin on Thursday of last week as the result of a surgical operation, was one of the best-known and most popular vocal interpreters of literature in this country. For twenty-five years he has been conscientiously, and with a high artistic purpose, endeavoring to convey to his hearers, by sympathetic and skillful use of the voice, the artistic and moral significance of the plays of Shakespeare and of other great works of literature. He was at one time a teacher of elocution at Cornell University; and he may be said to have begun his career as a public reader in this city. His unusual abilities, both intellectual and vocal, were soon recognized; and the demands upon his time became so great that he resigned his academic position and gave himself with sincere devotion to the work of a popular interpreter of literature. He was a man of fine literary tastes, catholic in his sympathies, keen in his perceptions, and with an immense power of enjoyment in art—a quality which he conveyed to others, and which was, in a way, the secret of his unusual success. He knew how to make poets as far apart as Wordsworth and Byron, or as Browning and Tennyson, equally intelligible. His dramatic readings were dignified and impressive, while his humorous interpretations were usually very felicitous. The range of his intelligence and taste was indicated by the range of his subjects, which was extraordinary. In a profession in which inferior men have often succeeded, Mr. Richardson succeeded as an artist, a scholar, and a gentleman.

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The Mazet Investigation

The Mazet Committee investigating municipal corruption in New York City has adjourned its sessions until August 1, against the protest of its Democratic members. The minority charged that the object of the adjournment was to provide Republican campaign material for the fall campaign season. That this charge was plausible cannot be denied, but the legislators making it certainly exposed themselves to the counter-charge of desiring that the investigation be continued without interruption, in order that its revelations might waste their fragrance on the summer air. Unfortunately, however, there was more point in their charge that the Committee had shown a partisan bias in refusing to call upon the witness-stand leaders in the Republican machine who are believed to use their political power for personal and private ends. A partisan air was thereby given to the investigation, and to this extent its effectiveness has been impaired. Nevertheless, the further charge made by the Democratic members that the investigation

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has proven a worthless burden upon the taxpayers, because it has failed to show any direct theft of public money by the city administration, is wholly unfounded. In bringing Mr. Croker upon the witness-stand and proving that his power over city business was used to enrich himself and his relatives, the Committee performed an invaluable service in exposing the nature of boss rule. These things, of course, were known before by all reformers, but reforms are never achieved until the beliefs of reformers become the definite convictions of the general public. The Mazet Committee has developed widespread belief into universal knowledge.

Similar has been the Committee's work in showing up the continued abuses in the Police Department. The exhibitions made of themselves by Tammany officials have at least aroused some of the needed discontent with present conditions. Last week the circumstances attending the recent prize-fight were reviewed with Chief Devery on the stand, and even the element which welcomed the prize-fight must have felt that the city was disgraced by the apologies made for it by its police protector. The intellectual feebleness of the defense must have been mortifying even to those who were indifferent to its moral effrontery. Another part of the work of the Committee has only been begun. It has been shown that the Tax Department raises and lowers assessments of realty as well as personalty in the most arbitrary fashion, giving notable favor to those powerful enough to appeal to the courts or influence campaign committees. Things that have been done in the darkness are being brought into the light, and only through the light of the fullest publicity are the evils to be removed.

Such an investigation, although local in its range of inquiry, is of National importance because it brings into clear light the vices of municipal government and emphasizes the need of reforms which shall put the management of American cities on a basis of sound morality and of true economic methods. The disparity in honesty and efficiency between the management of private and public business in this country will puzzle the historians of the future, who will find it hard to believe that men who conducted commercial enterprises with conspicuous intelligence permitted great cities to fall into the hands of incompetent self-seekers, and threw away in public that which they secured in private by the most painstaking and far-sighted methods.

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Hands Off!

Two years ago, it will be recalled, the Fusion or free-silver Regents of the Kansas Agricultural College dismissed President Fairchild on the ground that he was not in harmony with them regarding the teaching of economics, and elected as his successor Professor Thomas E. Will, a free-silver "Independent." In reorganizing the Faculty the new administration appointed Republicans to nearly all the chairs of science, but enlarged the department of Economics, and called Professor Frank Parsons, of the Boston University Law School, and Professor E. W. Bemis, formerly of the Chicago University, to the new positions created. Though neither of these men was an advocate of the free coinage of silver, both had achieved National distinction as anti-monopoly writers. Last fall the Republicans carried the State, and a few months later the Legislature appointed a committee to investigate two of the Fusion Regents. At that time the Hon. Cyrus Leland, who comes as near to being the Republican "boss" in Kansas as public sentiment will tolerate, was reported in the leading Republican paper of Topeka to the following effect: "I am sorry that there is a Populist on the committee appointed to investigate. We ought to be straightforward, have a committee of five Republicans, and do the business in short order. It is the common law that the appointed officers shall change hands with the elected officers, and the appointee who has not the decency to get out when his administration is turned down ought to be removed."

Apparently Mr. Leland's view of the case has prevailed, for not only were the Populist Regents dismissed because they were "wrong on fundamental principles," but the Republican majority on the new Board did not stop with dismissing President Will, whose appointment to succeed President Fairchild was justly regarded as a piece of partisan politics,

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but they have also discharged Professor Parsons, Professor Bemis, and a professor in the English Department who is reported to have had Unitarian as well as Populist leanings. In short, all the teachers in sympathy with the minority party in the State have been proscribed. Here, then, we have retaliation of the most sweeping kind for the original offense of the Fusion Board in introducing politics into the management of the institution. The condemnation which The Outlook passed upon the original offense must now be passed upon the offenses that have succeeded. The ousting of the Fusion President and the restoration of his predecessor would have been welcomed by educators as an act of retributive justice. The appointment of one conservative to the department of Economics would also have been welcomed as furthering the full and fair discussion of public questions; but the removal of all the professors who had anti-monopoly views of any kind will have a disastrous effect not only upon the Kansas college, but also upon State colleges everywhere. It has thus far been the boast of these institutions that their freedom from the need of securing private endowments has given them "freedom of teaching." The episode in Kansas threatens the degradation of teachers in State colleges from the position of independent investigators to that of puppets of the party in power. Partisan reprisals in State universities are, if possible, the worst manifestation of the spoils system that we have ever been called upon to condemn. Politicians must keep their hands off the State universities.

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Preserve the Landscape

The final destruction of that striking landmark, Indian Head, at the lower extremity of the Palisades, which Henry Hudson and his men undoubtedly looked at with admiration when they broke the silence and dispelled the mystery of the Hudson in 1609, has awakened a good deal of indignation; and there is a possibility that the hand of the destroyer may now be stayed. The Outlook has protested again and again against the vandalism which has impaired one of the most impressive features of a great landscape on this continent; but public opinion, although it has found expression in indignant letters to newspapers and in the discussion of various plans, has not sufficiently formulated itself nor taken sufficiently practical forms to stop the work of destruction. The extreme southern end of the Palisades has ceased to be, and New York has lost a very striking feature of river scenery; if action is not taken, further encroachments on this long line of cliffs will undoubtedly be made.

It is idle to condemn the contractors; the responsibility rests on the community. If people are willing to have noble cliffs broken up by stone-crushers and spread under their carriages on macadamized roads, the men who do the work cannot be severely criticised. The Legislatures of New Jersey and New York have taken no steps to stop this destruction. The suggestion that portions of the Palisades in the two States should be condemned and the land taken for an inter-State park has not met with approval; and, so far, nothing has been done which has counted. The latest explosion, which destroyed the remnants of Indian Head, seems to have awakened a feeling which may now be utilized for further action. The New York "Tribune" has suggested that the two States acquire the remaining Palisades, construct a boulevard along the top of the cliffs, and, either by the sale of tracts of land on the further side or of franchises for trolley lines, secure returns for the investment. The Palisades Commission of New Jersey, recently appointed, will soon be in a position to report on the probable cost of acquiring the property, and will accompany its report with recommendations to be submitted at the next meeting of the New Jersey Legislature. It is said that the plan of a State park with boulevard will meet with favor at the hands of this Commission. Public-spirited citizens of Englewood are proposing to raise funds by popular subscription in order to reduce the amount of public outlay; and the Society for the Preservation of Scenic and Historical Places and Objects of New York State offers to co-operate with other organizations or efforts looking to the preservation of lower Hudson River scenery. If New York were entirely lacking in care for its surroundings and its out-of-door life, the

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disappearance of the Palisades might not have occasioned surprise; but New York for years past has shown steadily increasing intelligence in the matter of park and road making, and now offers to its citizens places of diversion and scenic resources of extraordinary variety and charm. Chief among these is the noble outlook upon the Hudson River from Riverside Drive, and, indeed, from a large part of Morningside Heights. From this whole section the mutilation of the Palisades is only too painfully evident. In fact, it is New York rather than New Jersey which has suffered; and it is to be hoped that the efforts which are now being made will receive sufficient support and be carried on with sufficient discretion to stop the devastation at its present point.

The growth of out-of-door life throughout the United States has been rapidly educating the people of the country to the value of natural scenery and to its charm. Bits of landscape, the beauty of which was formerly discerned by the few, are now coming to be valued by the many. There is a general disposition to hold or to acquire for public use all points of outlook or localities of unusual beauty. Means of access have been opened up, and in many places provision in the way of seats has been made for the comfort of loiterers and visitors. The scenery of a country is part not only of its material but of its spiritual heritage; and any lack of care of it, above all, any defacement or destruction of it, is an act of sacrilege. It is impossible to destroy the beauty of God's work without taking a little of God out of the world which he has made; and the race cannot yet afford to lose any of the divinity which is in the world. A great civilization cannot express itself in smoky skies, ugly manufactories, and repulsive tenement-houses; it must sooner or later present to the eye the outward and visible signs of an inward and spiritual righteousness. Reverence for God and respect for man impose upon society the duty of preserving the beauty of the world and making the ways of the earth sweet and clean. The Palisades were not made for the purpose of being ground up into roads; and it is a breach of trust to permit such a misuse of material which, in the form in which God left it, spoke to the eye and the soul.

Vision and Task

Phillips Brooks once pointed out in a noble sermon that the Vision and the Task must go together; as soon as a man sees a truth, he is by its very possession compelled to divide his good fortune with others. A successful life is chiefly an attempt to translate one's vision into one's work, or to make the work of one's hands represent and express the ideals of one's soul. At this season, when hosts of young men and young women are ending the definite period of preparation and are beginning to look about for the opportunities of using in the ways of work that which they have acquired in the ways of study, this truth comes home with peculiar and appealing force. However difficult certain processes of education may be, all education is easy compared with the task which awaits one who attempts to utilize the power of education in a large and noble way. It may be difficult to climb the mountain from which the vision is discerned, but that difficulty is small compared with that which awaits one who descends the mountain and attempts, in the heat and dust of the valley, to keep the vision fresh in his imagination. It is difficult to grasp general principles and to learn general truths; but this difficulty is not so great as that which confronts one who attempts, through a great mass of details, to apply the general principle, and under the pressure of routine to illustrate the general truth.

The real test of life is that transmutation of truth into character which is effected only by translating our visions into our works. Between the clear discernment of the highest ends of living which one gains in solitude and by study, and the embodiment of those aims in actual achievement, there is a great gulf fixed; and that gulf can be crossed only by a putting forth of effort, a steadiness of will, a habit of work, and a spirit of sacrifice, which, as an inevitable result, make the vision a part of the man by incorporating it into his character. For work is not the mere doing of one's tasks, the getting through with so much drudgery for the sake of the wages at the end of the week; it is an expression of one's spiritual energy, a revelation of one's aims and temper. Conscience is seen nowhere

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more clearly and victoriously than in faithful and intelligent work; moral slovenliness, on the other hand, is nowhere more distinct than in careless and indifferent work. There is no moral soundness in a slovenly worker; and whatever faults one may have, a faithful worker is not far from the kingdom of righteousness.

Three things must enter into honorable and noble work: first, skill; no man has a right to attempt to perform any task (unless it has been suddenly dropped upon him by conditions beyond his control) unless he has specifically and conscientiously prepared himself for it. This is pre-eminently the epoch of the trained man and woman; and so rapidly are the standards of skill rising that there will be soon no doors open anywhere to the man or woman who cannot perform the tasks of life, not only honestly and cheerfully, but with effectiveness. For skill is not mere dexterity. It is conscience applied to one's work; it is the passion for perfection which lies at the very heart of character; a faithfulness expressed in what one does with one's hands. The larger and more thorough the equipment, the finer and more successful the work. The man who holds his place by virtue of superiority of training expressed in his skill will hold it successfully against the tides of fortune; he cannot be swept from his moorings. To do one's work with complete intelligence is not only to do it as it ought to be done, but to secure from it the reactionary result upon character; because faithfulness in one's tasks means the constant purification of one's visions.

Skill without character is as useless as the most finely tempered blade in an unsteady hand. Character is not only the habit of doing right, but it is the power behind the skill which holds the chisel, the brush, and the pen with a sure hand; which accumulates energy and power as it multiplies its works, and which utilizes every particle of gift or force which the worker can command. There is a world of cleverness which never bears any fruit because there is no moral force behind it; there is a vast deal of talent which awakes the highest hopes and seems to prophesy the noblest successes, which flickers and fades like a false dawn because there is no resolution of purpose back of it. Character is the background of all great enterprises; not simply because of its moral significance, but because of its psychological relations to success. Michael Angelo cannot do his work without sacrifice, devotion, temperance, indifference to luxuries, the power to resist temptation, and that immovable steadfastness which keeps him to his task in silence and solitude while the great world carries on the carnival of life about him.

When skill and character are harmoniously blended, then comes the highest and final quality of great work—the spirit of creativeness; the quality which differentiates the artist from the artisan, the work of art from the work of drudgery, the noble and memorable expression of the personality from the piece of mere imitation. It is often assumed that creativeness, or genius, is purely a matter of gift, and that it has no relation to conditions or character. There never was a greater mistake. The highest genius cannot be acquired by any adaptation to conditions, but a ray of genius may be broadened into a great light if its possessor holds himself in the right attitude toward that power which feeds and inspires all to whom it can find access. This is seen in the difference of different centuries in point of inspiring quality. Matthew Arnold said that the poet Gray never spoke out; the air of his century was repressive; it did not stimulate him. On the other hand, a man of less power than Gray living in Shakespeare's time would have been stimulated into an immense and splendid activity.

Creativeness comes, not as a matter of talent purely, but very largely by holding one's self true to one's visions; by acquiring for one's self the highest skill; by keeping one's self wedded to one's work by means of the finest character; and then by keeping one's mind open to suggestion and impulse from all the arts and from the whole range of life. When the door is left open, every casual wind of inspiration reaches the soul. That which is creative within us is personality; and the end of all education is to enable us to put our personality with the utmost freedom and power into our work; to make our work as distinctive and individual as possible by first making our skill not manual, but spiritual; a part of ourselves. Wherever personality enters into work, creative-

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ness finds its place; for no man can put himself into any task in a single-hearted way without revealing his vision and expressing himself; and when any work contains both vision and personality, it contains at least a touch of creativeness.

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The Christian Doctrine of Sacrifice

In an editorial in The Outlook you say: "Judaism is overlaid and obscured by the sacrificial system which Judaism *borrowed from surrounding paganism*." Is this equivalent to an entire denial of the divine origin of the Mosaic sacrificial institutes? We have been accustomed to look upon these as divinely ordered, as types of the great sacrifice of Jesus the "Lamb of God," "Christ our passover slain for us," and a denial of this would seem to many of us to cut the very heart out of Scripture.

In paganism sacrifices were offered to appease the wrath of angry gods or to purchase the favor of gods who were corruptible. In Christ's passion the sacrifice was offered by God, and is the revelation of his love. In paganism the sacrifice is offered by the wrong-doer to the wronged. In Christianity it is offered by the wronged for the wrong-doer. In the one case the person to whom the sacrifice is offered, God or the gods, is different from the person offering the sacrifice, the penitent, or the priest acting for the penitent. In the other case the person offering the sacrifice is himself the sacrifice offered—the sacrifice is *self*-sacrifice. The two systems are antithetical. In the history of Judaism the transition from one to the other of these systems may be traced.

Sacrifice is universal. The divine law does not rudely set it aside. It adopts but transforms the system. It teaches that God authorizes, approves, accepts, utilizes the sacrifice; that the value of the sacrifice depends, not on the value of the thing offered, but on the spirit of the person offering it; that its object is, not to appease divine wrath nor to excuse from threatened penalty—sacrifice is rarely if ever connected in the Levitical code with remission of penalty—but to purify the offerer from sin; it classifies the offerings into three great classes according to the spirit of the offerer—sin-offering as an expression of penitence, thank-offering as an expression of gratitude, and burnt-offering as an expression of consecration; it declares that the offering must be a free-will offering, not compulsory; it thus gradually prepares the way for the declaration of the earlier prophets that sacrifices are not needed, not even desired, that God asks only for a penitent spirit and a reformed life; and for the explicit teaching of the latest and most spiritual of all the prophets—the Second Isaiah—that the Suffering Servant of the Lord is himself the sacrifice: "All we like sheep have gone astray, and the Lord hath laid on him the iniquity of us all." The culmination of the centuries of teaching is thus reached in this fifty-third chapter of Isaiah: the sacrifice is prepared, not by the worshiper, but by Jehovah, and is offered, not by the sinner to avert the wrath of Jehovah, but by Jehovah to remove from the sinner his iniquity.

This culmination is emblematically hinted at even in the Levitical code in a curious bit of object-teaching. On the Great Day of Atonement two goats are selected, as much alike as possible; one is sacrificed; on the other a bit of scarlet thread is tied, emblematic of the sin of Israel, and he is led off into the wilderness and seen no more. The object of the sacrifice is not to appease divine wrath; not to satisfy divine justice; not to meet the requirements of divine law: but to remove sin from the people.

The central truth of Christ's Gospel is sacrifice—but it is *self*-sacrifice. The blood of the martyrs is the seed of the Church. They die, not to appease a wrath or to satisfy a law, but to give life to a Church which, without the spirit of self-sacrifice, is dead. The sufferings of the patriots are the hope of the country. It lives only as and when there are men willing to die for it. The pangs of the mother are the life of the child. Through her sufferings he comes into the world; by her sufferings he is nurtured, taught, purified, perfected. This is the Gospel doctrine of sacrifice. It is offered not by or on behalf of the sinner to the Sinless One; but by the Sinless One on behalf of and for the sinner. It is *self*-sacrifice.

The Levitical sacrifices are not a type of Christ; they are a preparation for him. Whenever we go back from the Gospel declaration, "Herein is love, not that we loved God, but that he loved us, and sent

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his Son to be the propitiation of our sins," to the Levitical code to interpret it, we go back from the noonday to the dawn, from manhood to childhood, from the classic book to the primer and the speller, from the revealed love of God toward that paganism from which a progressive revelation was gradually redeeming the race, from the Christian doctrine of self-sacrifice inspired by divine love toward the pagan doctrine of an offered sacrifice required by divine justice or divine wrath.

That is what we meant by saying that the primitive Judaism is overlaid in the Levitical code by a sacrificial system borrowed from surrounding paganism. There is, indeed, room for the opinion that the Levitical code dates from the days of Moses; some scholars think it does, and an ancient tradition attributes to it a Mosaic date and origin. But this is not the opinion of modern scholarship; and it is not our opinion. It is certain that in the oldest book in the Bible, the Book of the Covenant, so called (Exodus xx., 1—xxiv., 8), there is no reference to any sacrificial system. Jeremiah is explicit that this system is of a later date than the wilderness. He says (Jeremiah vii., 21, 22):

> Thus saith Yahvé of Hosts, Israel's God: Put your burnt-offerings to your sacrifices and eat them as flesh! For I spake not with your fathers nor gave them command, when I led them out of the land of Egypt, concerning matters of burnt-offerings and sacrifices, but only this word commanded I them, "Hear my voice, that I may be God to you and ye be my people, and walk in every way which I commend to you, that it may go well with you!"

Other prophets are equally explicit that the sacrificial system is no part of the essence of revealed religion. We believe, then, that the teaching of Moses is substantially embodied in the Book of the Covenant; that all that is essential in it is contained in the Ten Commandments; that it is all summed up in the declaration that God is a righteous God and demands righteousness of his children, and demands nothing more and will accept nothing less; that this simple religion was too much for the faith of Israel, and that Israel borrowed a sacrificial system from the pagan nations about, much as in the Middle Ages the Christian Church, from the paganism which corrupted it even while it was converting paganism, borrowed the adoration of the saints, the use of images, the imperial power of the Pope, and the bloodless sacrifice of the mass; that God, who in all ages adapts his instructions to the capacities of his people, allowed their sacrifices, while modifying the system even through the priests and the priestly ritual, and teaching them, in line upon line and precept upon precept by the prophets, that sacrifices were not necessary; and through all this, by both priestly ritual and prophetic teaching, prepared Israel and the world for that doctrine of *self-sacrifice* which is the culmination of all ethical teaching concerning the true life of men, and of all theological teaching concerning the true character of God.

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The Cuban Industrial Relief Fund

Our readers will be glad to learn that Outlook Farm No. 1 has been leased and the work on it started. The farm is twelve miles from Matanzas, on the railway to Havana, and on the edge of the town of Mocha. Mr. William Willard Howard, General Manager in Cuba of the Industrial Relief Fund, cables: "Farm working successfully. Many applications for employment."

THE CUBAN INDUSTRIAL RELIEF FUND

(Make checks and money-orders payable to The Outlook.)

Previously acknowledged	$2,193 03
E. B. R., Beggs, Md.	5 00
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Collection at Union Meeting Methodist, Baptist, and Congregational Churches, Northfield, Minn.	18 15
Anonymous, Boston, Mass.	2 00
G., Northampton, Mass.	5 00
D. O., Brooklyn, N. Y.	3 00
S. and P. H., Newark, Ohio	10 00
F. S., Baltimore, Md.	3 00
S. L. C., Madison Co., N. Y.	2 00
Total	$2,495 68

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The Spectator

What a curious thing a door is! Looking at it casually, one might say it was only a hole broken in a wall of a room to open that room for use—a hole that is more or less decorative according to the means and taste of the room's owner. But we, we who have lived in houses all our lives, who are the proud descendants of cave-dwellers with rudimentary doorways and doors, know very well that this mere practical use is by no means the sole end and aim of a doorway. A door has as important a place in the make-up of our social scheme as any fixed sentiments which we as mortals contribute. In fact, a door is more a sentiment than a fact. The Spectator has sometimes amused himself by standing near a doorway in a room where some entertainment was in progress to watch the curious effect that the door has on those who make their exits and entrances. In the first place, any one who notes the exits and entrances of various people will soon discover that each one, with few exceptions, has his own peculiar way of approaching and passing through a doorway. Some bend the head slightly and then enter head first; others stand very erect indeed, the feet coming in foremost; some enter like crabs, sidewise; some full face; others entering a strange doorway invariably extend the hand a little, as if caution were needful; others, again, pause long enough to glance inside the room before venturing further, or press boldly in with a bravado that betrays ill ease. It would seem impossible that these variations could be so universal, but they are. Sometimes merely a slight difference in gait is noticeable as the sill is crossed, but by some means or other the homage of consciousness is always paid to the door by every one passing in.

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After all, what is a door in its highest development? It is the entrance to the only kind of castles we Americans have, to be sure—namely, our homes. And whether our neighbors' doors are opened to us or shut on us is a very important factor in our lives; also, any particular door which we happen at the moment to enter is the key to whatever society the door has concealed from us and we burst upon—we never know what social complications until we have become a part of them. For all these reasons, entrances are difficult enough; but how about exits? As an extreme instance, it is difficult to imagine any dignity in an exit enforced by the foot of the door's owner; but it isn't necessary to vulgarly call booted force to intensify the insult of ordering any one out of a door owned by him who orders. A lifted finger pointed towards the portal is insult enough for most of us—and to maintain dignity while thus retiring should surely be regarded as a veritable triumph of social training. The Spectator has never seen any such successful exhibit off the stage. Even when no insult lurks in the gesture, to be pointed out of a door is in the extreme humiliating. The Spectator remembers as one of the most painful moments of his life a scene in which he was an actor. A friend lay suddenly and critically ill in his bed, and active help seemed so necessary that no one thought of the remoter claim of privacy for the man and his family until the man himself raised his finger and pointed to the door. Nobody had meant to intrude—the gesture did not imply that any one had; no one was hurt or vexed or in any sense offended; and yet, as we all walked out of that door, one behind the other, even the solemnity of the occasion did not prevent each of us from looking like an awkward fool. It was the power of the door, not anything else.

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As we pass between lintels in or out, we must have great dignity and self-respect to support the strain. Two extremely successful exits under the most trying circumstances the Spectator remembers very well. One was that of a charmingly lively little lady, whose liveliness sometimes drew remarks upon her, as she very well knew. Once, after keeping a whole company in subjection to her laughter, she abruptly made her exit, retreating through the doorway, but pausing on the threshold for one Parthian shaft: "Deal with me gently!" The other exit the Spectator has referred to was, on the contrary, the most awe-inspiring and fantastic he ever saw, and was not made by the living, but by the dead. It was at

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the funeral of a poor old negro, whose parlor doorway was so near the newel of his stairway that when his bearers would have borne him out according to custom they found the newel rendered the turn impossible. What was to be done? If it is to be credited (the Spectator, who as a family friend was present, can testify to what he relates), the pause was but momentary, and the next instant the old householder made his casketed exit with a dignity that to this moment sends cold chills down the Spectator's back. In that same upright posture which in life he had always assumed in passing in and out of that door, he now passed out for the last time. It was an awful moment, and one which the Spectator has never forgotten, though, so far as he could see, no one shared his emotion with him, and at the time there was not a trace of the ludicrous in the incident.

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Once, when he was a very young man, the Spectator remembers standing miserably at the head of a stairway waiting for his courage to rise high enough to take him through the doorway at the foot of the stairs into the crowded reception-room. While he waited, a delightful old naval officer came by and saw him. His eyes twinkled as he grasped the situation. "And to think," he said, "that no one downstairs cares a penny how you come in!" That was a lesson that taught the Spectator something; but though it did teach him not to be afraid to make an entrance, it did not teach him unconsciousness in entering a door; and he has since come to the conclusion that, after all, these naval and military men have the best of us as to most social doorways, and enter them with a distinction which is the civilian's envy. Early in life these warriors, along with their warlike education, are strictly taught the social ways of peace. Social laws are a formula to them, and into the protection of "the regulations" they can generally take refuge if socially frightened. They are all dropped in their formative youth into the hopper of West Point or Annapolis, each as unlike the other as animals of one species can possibly be—farmers' sons, the son of the city, the tough, the gentleman, the rustic; and in four years out they all come from between the millstones, like as two peas in a pod socially. When the very least is said, they are each and all skin-deep gentlemen, all able to enter doorways "according to the regulations," which means with an air sufficiently self-respecting—and not many civilians can boast so much as this.

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This social drill which the defenders of our country receive sinks to naught compared with the drill of their foreign brothers at arms. The Spectator remembers seeing a young foreign officer rise suddenly from an American table where one of the speakers had, with flippant American humor, called the ruler of the young officer's country by a sportive but not unflattering nickname. "If that remark is not withdrawn, I must leave the room," said the young man—or some formula of a like character; and he said this so mechanically, so like an acolyte chanting a well-known choral, that it was impossible not to realize that he acted from an instinct of drill which had taught his muscles as much as his mind what was proper for him to do on such provocation. The Spectator's own impression was that the man cared not a picayune personally; but that also may have been drill. His protest made, he subsided as rapidly as he had risen, and the whole affair blew over.

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The older America grows, the more interesting it becomes to watch her, not retrograding back into the adoption of useless old codes, but hastily and sometimes slyly picking up various wise old saws and rules of the Old World that inexperience once made her scoff at as elaborate and useless. Witness the revival of the chaperon! The older we grow (or such is the Spectator's opinion), the more we shall give respect to the Old World law and order and form and code in social life. These things a formed society must have to be a pleasing, restful place for us to play in. We have been young, but now we are old. We have been pioneers, but we don't want our children to grow up in a social prairie. We want, generally speaking, to see our descendants making their exits and entrances through all social doorways better than we have made them; and if we don't want this—so much the worse for them and us.

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The Far Eastern Question

By Andrew V. V. Raymond
President of Union College

IN its broad outlines the history of the world is the conflict of civilizations. We say "conflict" because the story of all progress is a record of struggle, determining from age to age the dominant forces; and we say "civilizations" because, as we understand and use that term, it describes the essential and distinguishing characteristics of the contending forces. The first tribe or clan or separate division of the human family that rose above the plane of absolute savagery was by comparison a civilization, by virtue of the distinctive ideas and purposes and social organization, however crude, that it represented. Every successive and distinctive departure from the lowest savage type was another and a rival civilization; and thus began, within narrow limits, the irrepressible conflict which has made all history—its field of battle broadening as tribes became nations and nations merged into races—the conflict that will not and cannot cease until the worthiest ideals and noblest purposes and truest conceptions of life and duty dominate the world. This is the vision of universal righteousness and peace—the kingdom of God upon earth—that has been the prophetic dream of the great souls of the ages. We need not pause even to indicate the successive stages of this struggle, for we are concerned more with the present and the future than the past. It is enough for us to know that the century just closing, by reason of its discoveries and inventions, multiplying facilities for intercourse, has brought face to face as never before, and in mutual antagonism, the two great types of civilization described in general terms as the Eastern and Western world. For more than two thousand years, or ever since the conquests of Alexander established a sovereign power on the continent of Europe, the Western world has been the scene of the great historic movements. Gradually, through the slow centuries, the principles of justice, liberty, human equality, and universal brotherhood have been developed, until they have become the accepted principles of the most advanced peoples, shaping laws, molding institutions, directing energies, and in general controlling the destinies of nations. A fact of exceeding interest and importance in this evolution is the steady advance northward of the center of influence, until we find it to-day among the hardier peoples of the higher latitudes—the highest latitudes, in fact, capable of sustaining large populations; and another fact of profound significance is the rapid progress in these last centuries of the peoples representing a fusion of races. These two facts appear in the commanding position attained by the English-speaking peoples. It cannot be seriously questioned that they stand for all that, in the arts and sciences, in principles of government and moral earnestness, represents the highest civilization in the world to-day. Here we come upon a law which seems to determine the aggressive energy of every superior form of life. As though impelled from within, it seeks to dominate and control, or at least to propagate itself. We may quarrel with this tendency, but we cannot deny it. Nothing is more futile than an attempt to stay this outreach of a superior civilization. It may manifest itself in various ways, both selfish and altruistic. It may carry books or merchandise or weapons, may be represented by the missionary, the trader, or the soldier, may be true to its theories or apparently deny them in practice; but one thing is certain, is inevitable: it will be aggressive. When it ceases to be that, it is a dying civilization. We find the English-speaking nations, in obedience to this law of life, pushing their way over continents and across seas. Great Britain's aggressive activity has long been recognized, and no longer excites surprise. No less real and no less powerful has been the outreach of American life, although until recently it has not commanded general attention or aroused serious opposition. We have only to compare the territory represented by the thirteen original States with the vast domain on this continent now under the American flag to realize how rapid and

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compelling has been the advance of American interests and American institutions. Only recently, however, has the aggressive tendency of our American civilization taken a form and a direction calculated to impress the world with its importance and far-reaching significance. The war with Spain was essentially an expression of American ideas of justice and humanity. It was inevitable in view of conditions that appealed alike to heart and conscience. The results of that war were never anticipated, and were certainly far removed from the original purpose. They are interpreted differently by different nations and by different people in our own nation, but their largest meaning is found in the inherent aggressiveness of American civilization. This is not intended to indicate or describe the ambitious purposes of our government, but rather the irresistible tendency of our beliefs and principles to assert themselves, to extend the sphere of their sovereignty, the imperialism, if you please, of truth and righteousness. When, as the issue of a single decisive battle, our flag was unfurled over the Philippines, it meant more than a token of victory, for then it might have been withdrawn without any reflection upon National progress or National prestige; but that flag represented intelligence, freedom, ethical principles, which those islands sorely needed. It represented ability to protect and teach and develop, an ability that carried with it responsibility; so that to withdraw the flag would have been to shrink from a duty which strength owes to weakness. This pressure of obligation is the sign of a higher life than the world has ever before known, and it marks the beginning of a new era in which might is to make, not right, but duty, and the greater blessings of the Western world are to be given to the peoples of the East. The plea that they may not want these blessings does not meet the situation, nor settle the question of obligation. Because the ignorant may not want instruction, are we therefore not to give it to them? Because the vicious do not want virtue, are we therefore under no obligation to try to make them virtuous? The appeal that determines duty is the cry of need; and duty, not ambition, is to write the story of the century just before us. When Lowell's definition of the "American idee," "to make a man and let him be," is quoted in opposition to our present policy in the Philippines, it shows a fine disregard of the distinction between a man and a child as applied to the Filipinos, and a lack of appreciation of the work of a man as applied to ourselves. To ignore actual conditions in the interests of a theory of liberty is not the best way to advance the cause of liberty.

Our purpose has been to define in general terms the forces that are rapidly making the Eastern world the center of greatest interest and activity. On the one hand, we find a law of life that determines the outreach of any dominant power, the law of growth, of expansion; and on the other hand, an ethical principle that demands the extension of superior blessings from those who have them to those who have them not. It may be admitted that these two influences do not always seem to work in harmony; but the divergence is more apparent than real, and concerns matters of detail rather than the general scope and tendency.

To take a concrete illustration. The present conflict at arms with the Filipinos is apparently antagonistic to any humanitarian purpose in assuming sovereignty, either temporary or permanent, over the islands; and yet, if by this means worse evils are prevented, a stable government instituted, and property and life made more secure for all the future, the result will be in perfect harmony with a philanthropic intent. Few, if any, are willing to take the position that an appeal to force is never justifiable. Every policeman walking our streets refutes such an assumption. Our own Civil War wrought indescribable misery and desolation, and though it was an attempt at coercion, pure and simple, who will say that it was unrighteous or essentially antagonistic to a benevolent purpose?

Nor need we deny mixed motives in the extension of civilization. Commerce seeks new markets, government seeks strategic positions, love of adventure seeks new fields; and yet through them all intelligence and virtue work persistently toward beneficent ends. In the discussion of great world-movements we cannot ignore the human element, which is often selfish and unworthy; but we cannot deny the actual progress that results from a

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union of all the forces, worthy and unworthy, of a dominant civilization. It is impossible to eliminate all that is evil in the enterprise and activity of even the most enlightened peoples. To demand that all the forces of society shall advance only on the highest plane is to cry for the moon. To condemn every movement that presents objectionable features is to paralyze all effort. There never has been any progress without some deplorable consequences. To wait until good, and only good, shall mark our pathway, is to stand still forever.

Accepting these facts of reason and experience, we are prepared to consider, without too many discouraging protests, the mission of our Western and Christian civilization, as, at the close of the nineteenth century, it faces the intrenched and stubborn forces of paganism in the Far East. For all the practical purposes of our discussion we may confine our thought to the Empire of China, although other Eastern nations are also involved.

The facts which make China the center of the world's interest to-day may be, for the most part, easily and quickly stated:

1. Its great extent of territory, equal to half the continent of Europe, even if we consider only China Proper, excluding the vast regions north and west dominated by the same ideas, peopled in general by the same race, and representing the same civilization, but only nominally a part of the Empire.

2. The resources of the country, the great fertility of the soil, the immense deposits of minerals, all the essentials of commercial progress, and a splendid material prosperity in abundance.

3. Its immense population, numbering in China Proper alone, by a conservative estimate, 350,000,000, or one-fourth the population of the world.

4. The character of the people—industrious, patient, frugal.

These are, briefly, the more potent facts that command the widespread interest in this Oriental country, the home of the oldest civilization on earth; but as we have stated them they do not account sufficiently for the aggressive interest and activity of Western nations. A single word will serve to describe the condition that invites the encroachments of foreign powers or the exercise of foreign influence—"undeveloped." That tells the whole story. For ages upon ages there has been little or no progress. The country is undeveloped. We hesitate even to suggest the well-known facts. Vast regions, needing only the enterprise and the application of modern knowledge to make them productive centers, are sparsely settled. Coal and iron fields, said to be the greatest in the world, although worked for centuries, are as yet scarcely touched, owing to primitive methods of mining and manufacture and the lack of sufficient means of transportation. When we remember that not only are there no railroads in the interior, but virtually no wagon roads, and that men do the work that is done by steam and beasts of burden in other countries, we understand in part the conditions which, with all the industry of the Chinese people, leave the great natural resources of the country unutilized. The most important factor in material progress is transportation. If products cannot be conveyed without so increasing their cost as to prohibit their sale, there is no incentive to produce beyond the needs of the immediate locality. When the cost of coal at the mine is doubled with every twenty or twenty-five miles of transportation, it is safe to say that it will not be carried far, and all the industries that depend upon cheap fuel become impossible. The material development of China, therefore, waits upon the introduction of means of easy and rapid communication.

But with this fact of undeveloped resources must be joined the more important fact of an undeveloped people. We have spoken of their industry, patience, and frugality. These are their great virtues. They seem born with a passion for work, and are tireless in their activities. This has become a national characteristic, and is of prime importance as a factor in determining the future of China and of the world. They will work more hours with fewer complaints and smaller financial returns than any other people on earth; but their labor is not directed by either enterprise or intelligence. They are without inventive genius, and seem unable to take the initiative. The worship of ancestors makes conservatism a religious virtue. Their methods and their tools, like their institutions, have come

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down from the shadowy past, and change is abhorrent. These are facts with which we are all familiar, and they need no fuller statement. We know also that, as a rule, their intellectual and moral life, as well as their industrial life, shows an arrested development. Of science, as we understand it, and scientific methods of study and investigation, they know practically nothing. They are the slaves of endless superstitions. Conduct is determined, not by clearly recognized distinctions between right and wrong, but by considerations growing out of their reverence for custom, and their childish faith in signs and omens. Their untruthfulness is proverbial. A lie is no disgrace; dishonesty has no moral coloring. In nothing do the Chinese show greater divergence from the most advanced Western nations than in the absence of anything like moral sense. I am speaking, of course, in general, admitting in this field, as in all others, many marked exceptions; for instance, the honesty of certain merchants in seaboard towns is acknowledged; but that this is due largely to their intercourse with foreigners is generally recognized.

The fact commanding our attention is that here we have a vast region and an immense population existing under conditions that attract and invite the enterprise and intelligence and moral forces of the Western world. It is impossible that China should longer be left to itself.

But in what way is this ancient civilization, so hostile to foreign influence, so seemingly immovable in its conservatism, to be made to share the higher life of Christian nations? This is the problem of the immediate future. This is the "Far Eastern Question," not in terms dictated by the designs of commerce or the ambition of governments, but in terms that express the large significance of progressive ideas, the purpose that directs the energies of the world.

It is quite characteristic of the present discussion that Walt Whitman, in his "Broadway Pageant," should be quoted in support by the advocates of both sides of the question.

The sight of Asiatics "riding in their open barouches, bareheaded, impassive," through New York, suggests in a word the movement of Oriental peoples to the West, and especially to the New World, and that from the West the forces of regeneration are to be carried back. The inference seems to be that our civilization is to be sought by Asia and given by us without any aggressive efforts—a pleasing picture, but untrue to history, and for that reason false in prophecy. Civilization has steadily advanced westward, never from the West to the East, and if now in its progress it is to complete the circle and return to its early home, it will be only by those means which have marked all its progress—the pushing forward of its own forces. A nation asleep does not awaken itself. It has to be aroused.

The extension of a superior civilization follows either or both of two lines of effort, more or less distinct, which may be called individual and governmental. One is represented by the teacher, the trader, and the traveler, and the other by the soldier and the civil official. China has already felt the influence of the Western world along both of these lines, and while the results thus far have been comparatively small, owing to her age-long antagonism to everything new, nevertheless signs are not wanting of the beginnings of a mighty change. Of these we may mention, first, signs of progress in educational work. The secret of China's fatal conservatism is found in the narrowness of her educational system. Of profound significance, therefore, is the introduction of the study of the English language, modern science, and the history of other lands. The Imperial University of Tientsin has been recently organized with an American as President and two other Americans in the Faculty. In other schools of inferior grade, scattered throughout the Empire, the curriculum provides for the subjects most closely connected with the progress of Europe and America; and, most important of all, a recent decree of the Emperor provided that hereafter all candidates for positions in the government must be examined in science and general history. It is difficult to estimate the full significance of this change in educational standards, and it is due in great part to the quiet and persistent influence of the missionaries, as shown by the fact that the new educational work is largely under their control, in one instance, at least, by imperial

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decree. The labors of these men, so little understood and appreciated by many, have been the most effective agencies at work for the regeneration of China. Their unselfishness has broken through the almost impenetrable wall of opposition to foreign influence. Their virtues have won confidence. Their scholarship has commanded respect. Their schools and their printing-presses have disseminated ideas that, like seed, have taken root, and, after patient waiting, are yielding their harvest.

Only less important than this new educational movement is the progress of industrial interests. It was but a few years ago that the attempt to construct a railroad in China aroused an opposition that ended in the temporary defeat of the enterprise, through the destruction of its property. To-day three roads are in operation—one three hundred miles long; and many other lines are being projected into the rich agricultural districts and to the mining regions. We know of the successful negotiations of an American syndicate represented by the late Senator Brice, whereby the right was secured to construct and operate a road through the center of China, passing through several provinces, any two of which have a population equal to that of the United States. It will tap the whole valley of the Yang-tse-Kiang, and its branches will run out in every direction.

These are some of the quickening influences introduced by what I have called individual effort. The intelligence and enterprise of the Western world through unofficial channels are moving steadily upon the forces that have kept China in bondage, and are slowly creating the conditions of a worthier civilization. The presence of these enlightening and developing agencies is a proof of the aggressive tendency of our own civilization, an evidence of its large vitality. Their effect is already and will be increasingly an evidence of the beneficence that inheres in this principle of growth, of expansion as a law of life.

Not more important, but more impressive because more manifest, is the extension of Western influence through governmental action. It was not until 1842 that any official relations whatever existed between China and foreign nations, and even then the relations were merely nominal, failing to establish anything like free diplomatic intercourse, and virtually restricting to certain trade privileges a few ports, under limitations that forbade the interchange of anything but a few articles of merchandise. To use the language of Mr. Chester Holcombe, our American Secretary of Legation for many years, and a man exceptionally well informed upon Chinese affairs: "It was as though bales of tea and silk were lowered from the battlements of impregnable walls, and Mexican dollars and opium sent up on the return rope." Under such conditions there could be no exchange of ideas, no extension of foreign influence. But even this small concession had been won only by force, and it was not until another appeal to arms had been made that, in 1861, the Treaty of Tien-tsin was concluded, which opened the gates of the capital, Peking, to foreign legations, and established the right of foreign travel throughout the Empire. This was the first real breach in the barriers of seclusion, and was made, not by private enterprise, but by governmental action, which thereby holds an important relation to all subsequent events connected with the development of China.

Although diplomatic relations had been formally established, there was for years little exercise of diplomatic functions, owing to the policy of studied and stubborn resistance to foreign influence. When it became necessary for the Chinese Government to organize a new department of foreign affairs, the Board known as "Tsungli Yamen" was created. "The habit of evading responsibility is so fully developed in China that it seemed as if the new Foreign Board had no other reason for its existence. Until forced into greater activity by the pressure of events resulting from the Japanese war, it served merely as the cold water which extinguished the hot irons thrust into it by the ardor of the foreign agents."

Under such conditions it is evident that little could be accomplished by reason or appeal. The logic of force is the only form of discussion that has ever made any impression upon the Chinese Government. Lord Elgin once described the Chinese as "yielding nothing to reason, but everything to fear;" and it is

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safe to say that every diplomatic advance has been made only upon the alternative of war. So that the extension of Western influence has depended almost wholly upon the show of strength which has accompanied the demands of foreign powers—demands which, while often arbitrary and in the furtherance of national ambition, have nevertheless served to bring the Empire more and more under the sway of forces needed for its development.

The certainty of gaining concessions by threats has created the present situation, in which we find the great foreign Powers marshaling their forces along the coast of China, the latest claimant being Italy; and, as is inevitable, whenever and wherever they meet their interests clash, and the only escape from war among themselves is a mutual agreement leading to a concert of action. In this way the conditions which had so long prevailed in connection with the Turkish Empire are now repeated in connection with the Empire of China, and the forcible annexation of Chinese territory is prevented only by the jealous rivalry of England, Russia, France, and Germany. The Eastern Question is superseded by the Far Eastern Question, and the importance of the former is for the time lost in the greater importance of the latter. No one can question that the future of China is to be determined by the nations now arrayed along her borders. Thus far the concessions demanded and secured, save in the case of Russia, affect only the coast line, leaving the great interior region still under Chinese control, and toward this the nations are looking with covetous eyes. Is the Empire to be permitted to maintain its integrity and develop a new civilization from within, under the inspiration and with the friendly help of more enlightened peoples, or is its territory to be divided among the competing nations, and a new civilization imposed upon its people from without? While there is doubtless something to be said in favor of this latter course, and while the result of that course, if followed, would without question be ultimate gain over the present conditions of life in eastern Asia, nevertheless the objections to it are so serious, whether considered upon ethical or international grounds, as to lead us to regard it as both dangerous and wrong, a policy to be resisted and thwarted, if possible. In the first place, the principle of forcible annexation can be justified only under political conditions which do not exist to-day in China. There is no pretense that it is necessary to secure law and order, the protection of life and property, as in the case of the Philippines, or even the establishment of civilizing institutions and the development of material resources, as in the case of Central Africa. The policy of annexation is dictated solely by the grasping spirit of rival governments. In the second place, the effect of any apportionment of Chinese territory would be the multiplication of international controversies, the extension of boundaries to be protected by force, and so the increase of national armaments. Accepting the principle of division, Russia would occupy by far the most strategic position, receiving territory adjoining her present possessions, and would therefore be able to push her frontiers still further forward, whatever single nation might oppose.

The prominence of Russia in Chinese affairs is, in fact, the greatest danger that threatens to-day; for while Russian civilization is inferior to that of England, Germany, or France, her ambitions are as unquestioned as her power. That she would push her way across China if she were permitted to do so is one of the most evident facts with which we have to deal.

The ability to comprehend Chinese character, and to adapt her policy to Chinese customs and usages and superstitions, gives Russia an influence which no other nation possesses; and unless checked in her purpose, she will absorb more and more of Chinese territory, because she has the sympathy of the Chinese people, until all eastern Asia will be under the control of the Czar. I have called this the most dangerous factor in the problem of the future, because Russian dominance will mean such an extension of the power of the Slav as will become a serious menace to the rest of the civilized world. We have to reckon with the tremendous power that will be set free when China comes under the direction of some capable government. It is not rash to say that the time of her release from the bondage of ages, the hour when she stretches

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forth her giant strength, will mark the beginning of a new era in the world's history. This is the fact that gives such tremendous significance to the present situation, and demands that when that power is exercised it must be under the control of the highest civilization; and I believe that the most effective way to secure this is to prevent the partition of China, toward which recent events seem to have moved so rapidly.

The other alternative is such a combination of powers as will secure the continuance of China's autonomy under the protection of the most enlightened peoples. By this means the forces of civilization can be introduced through the ordinary channels of philanthropic and commercial enterprises, and the development of the Empire proceed from within, bringing the people into closer affiliation with the nations that offer them the greatest inspiration and worthiest ideals.

In opposition to the policy of territorial annexation, practiced if not openly advocated by Russia, stands the policy of England, insisting upon the preservation of the Empire and only demanding absolute freedom of intercourse. Although the interests of Germany and France lie with the policy of England, neither nation is sufficiently in sympathy with Great Britain to give her moral or practical support. So that against Russian aggression, with all it means for the world, England virtually stands alone, or has stood alone until the present year. Admiral Dewey's victory at Manila introduced into the Eastern world a new national power, at one with England in language, institutions, and ideals; and we have no just realization of the far-reaching importance of that event until we recognize that it brought together the whole energy of the Anglo-Saxon race upon the field of the greatest struggle the world has ever known. Whatever minor interests may be involved, the very heart of the Far Eastern Question is the extension of Anglo-Saxon or Russian civilization. More than any of us may realize, our National interests are closely linked in the settlement of that question; and, all unanticipated by us, our war with Spain in the cause of justice and humanity has prepared the way for us to take a large part in a great world-movement—a movement which without our active participation would almost certainly result disastrously for mankind by giving the future into the control of the Slav.

By this we do not indicate a belief in a succession of wars to determine the dominance of Anglo-Saxon civilization. On the contrary, we believe that our presence as a naval and military power in support of a definite policy to preserve the integrity of the Chinese Empire will prevent a series of conflicts at arms otherwise inevitable. England and America working together can secure by diplomacy and the fear of war what England alone could not obtain. We know that this outline of a future foreign policy for America is not accepted by all, and we know also that it is opposed by many forcible arguments; nevertheless, it is certain to be realized through the logic of events.

It will be said that the situation to-day does not show any such clear-cut purpose on the part of Great Britain, nor any such co-operation of Anglo-Saxon forces, as we have indicated. The demands of Italy within the last few months for a portion of the Chinese coast have not been opposed by the British Government, and our own Government has diplomatically announced its neutrality, but, as we have already suggested, such demands of foreign Governments for seaport privileges do not raise the main question of the partition of Chinese territory, although they undoubtedly suggest that question, and go far to make it inevitable in the future. It is possible that Great Britain has erred in not resisting all such concessions. At the same time it is difficult to see how she could, without acting arbitrarily, oppose such concessions to other nations as she had secured for herself. If, however, a demand should be made for the actual ceding of some province, or any other demand that would involve the integrity of the Chinese Empire as it exists to-day, we believe that Great Britain will develop a vigorous policy of opposition; at least this is the course advocated for years by her foremost statesmen, the course to which she is committed by self-interest, if by no higher considerations; and when that policy is developed, the support of America will carry it through, and that support will be needed to carry it through.

All the arguments against imperialism fall before the demands of a duty which

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we cannot repudiate without cowardice or dishonor. If this so-called imperial policy were a matter of choice, something adopted deliberately and arbitrarily, from National pride or ambition, we might well fear it. But the fulfillment of a duty has always been, and will always be, an expression of the righteousness which exalteth a nation.

The inevitable conflict of civilization in the Far East will call for all the intelligence and strength and high purposes of the Western world. That America, secure in her own greatness, should stand aloof from the struggle for liberty and righteousness, would be contrary to every higher law ordained by Him whose spirit and whose teachings have made America great and strong. That America is to meet the trust imposed by her greatness and strength is the largest meaning of the unexpected providence that carried her flag in a day to the very center of the field of the coming struggle. There was something pathetic in the wave of patriotic feeling that swept over our land with the news of the battle of Manila, something prophetic in the tremendous interest aroused in every nation by the story of that victory; for the planting of the American standard on that distant shore meant more than the humbling of Spanish pride, the beginning of the end of Spanish oppression; it meant the advent of a new and mighty force into the larger conflict for the rights of man; it meant the leading forth of a great nation upon a world mission for which it had unconsciously been preparing in mind and heart and conscience.

True and False Sacerdotalism

By the Rev. E. Winchester Donald, D.D.
Rector of Trinity Church, Boston

IN reply to the mild or wearied protest against one more attempt to discuss Sacerdotalism which the announcement itself of the subject is likely to rouse, let me urge that I do not propose to rehearse the situation to-day in the Church of England. I should like to recall attention to the fundamental and elemental truth which originates the idea of human mediation at all and has perpetuated it through all the life of man. The priesthood is one of the permanently fixed institutions of humanity. It is independent of ecclesiasticism, and lives concretely even when, as a theoretically unsound abstraction, it is discredited and discarded. Men who have expended much of their energy in combating the priesthood, both as idea and as institution, have themselves been great priests. The Puritan of Massachusetts left England to escape priests, only to exhibit, ere half a century of residence in New England had passed, in the persons of their clergy the unwasted force of that from which they fled. The priest goes wherever man goes; always has, and always will. He changes his name; he himself changes never. He makes many or few claims—many yesterday, few to-day—but he never ceases to exercise his great, unalterable office of a meditator between his fellows and their God. He is pagan and Christian, Romanist and Protestant, but always priest; one through whom men feel surer of finding God than when on a solitary quest. Wherever we find man, we find religion; wherever religion, its priest. This is the fact which never fails to meet us when we search the past or scrutinize the present. What does it mean?

There are at least two methods of reaching something approaching precision in our conceptions of sacerdotalism. Obviously, one of them is strictly historical—tracking the idea of it back through all its long, sad, splendid story, with its interminable changes of pattern and expression, until we reach some earliest man of history, and construct, as best we may, the thought which lay in his mind when he sought his fellow and besought him to offer sacrifice in his behalf. But the road is long and hazardous. It is odds but we lose our way, and certain that we shall fail of company. Moreover, history of the priesthood is necessarily of an official priesthood. Isolated and personal sacer-

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dotalism keeps no records; it contents itself with fulfilling life. The historical method, fruitful as it is in revealing to us the persistence of sacerdotalism, its perpetual tendency to embody itself in institutions, together with its perils and advantages, can never discover the seed of which the Pope and Jerry McAuley are the flower.

The other of the methods I have in mind is the psychological. Since the realness of sacerdotalism is exhibited in contemporary, near-by life as thoroughly and conspicuously as in that of the past, and since there is an abundance of it dissociated from the official, institutional kind, we shall not have to complain of lack of material. What, then, is it which leads one human being to seek another human being's good offices as a mediator with God? Probably the simplest and most common example of it is illustrated when a man, in time of stress or peril, asks another man to pray for him. Obviously, it is open to him to make prayer for himself. Very likely he does pray for himself. But he wants the prayers of others. He feels that strength or courage or endurance are more likely to be given him if his own petition is reinforced by the petitions of his fellows. He will even declare that the prayers of others have carried him safely through more than one supreme crisis of the past; that in some mysterious yet very real way those prayers brought into his life a stock of divine strength which his own unsupported petitions could not bring; that a true mediatorship was exercised, by virtue of which a desired, divine boon was secured to him. If we should urge that God is as ready to hear his prayer as that of another, or that his own prayer is surer to open the channels of grace between his soul and the sources of divine help, he will assent to it as a sound proposition; but the next time peril threatens or sorrow overtakes him, he will promptly resort to his fellows and ask their prayers. His instinct is more than a match for his best reasoning. Moreover, this instinct asserts its vitality in those who ordinarily manifest, or indeed experience, little of that emotion which we call religious. People who never pray, who perhaps cannot, or who, in health and fortune, explicitly decry it, frequently, in sudden anguish, cry out, "If there be anything in prayer, remember me when you pray; for God knows I need all the help I can get." A desperately sick child sets the whole house praying. A sinking ship's company searches out the minister among the passengers and bids him kneel to supplicate God in their behalf. There is no compulsion, no conventional conformity to official rule. It is pure humanity giving utterance to its ineradicable constitutional feeling that, in some mysterious yet very real way, the power of mediatorship is lodged in it; that what the individual cannot secure from heaven through his own act may be gained through another's. This is the genesis of sacerdotalism—the elemental instinct of which eagerness for the Pope's absolution is only a highly developed and artificial form. Save for that instinct, the most skillfully elaborated and the best fortified systems of sacerdotalism would be impossible. For Rome did not create, and does not now perpetuate, its priesthood; mankind's constitutional belief in mediatorship originated and maintains Rome. So that we may confidently assert that sacerdotalism will disappear only with the race, unless the race shall succeed in eradicating an instinct which thus far has survived in undiminished strength. We have been so occupied with official and institutional sacerdotalism as to overlook natural sacerdotalism. And the result is misdirected zeal and irrational contention.

But, pursuing the psychological method, we need next to inquire to what sort of person the troubled man resorts as a mediator, and why? The clearest fact is that he goes straight to the man who he believes is a man of prayer, who impresses him as living daily in the presence of the Infinite, at home with God, manifestly charactered by influences which he cannot trace to human sources. The unofficial priestly man to-day is he in whom are exhibited the mysteries of the spirit. Mr. Lincoln, who greatly valued the prayers of the Nation, publicly asked for them, and solemnly asserted their potency in his administration of the Government, found a true priest in the person of the godly and much-suffering woman who had the charge of his children. There is no more pathetic picture in the history of his sad and burdened life than that of the great statesman, bowed by domestic

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sorrow and public woes, recruiting his faith from the unfaltering courage and from the prayers in his behalf of this stricken yet ever submissive woman. She knew God, Lincoln felt. She was at her best when on her knees, and was manifestly living under his roof a strong, beautiful life by virtue of her intimacy with God. So she became his priest. He resorted to her for intercessions in his behalf—he who would have treated with courteous and civil incredulity a proffer of sacerdotal good offices from Cardinal Gibbons. Dissociated from the institution, the natural priest makes good his claims of mediatorship to the heart of his fellows solely by his possession of those spiritual qualities which prove, or create the impression, that he is nearer God than they. Secularity diminishes the power of priestliness, irreverence paralyzes it, and open wickedness destroys it. Men do not resort to an evil-doer, to a flippant jester, or to a "hard-headed business man" for help to draw nigh to God. Instinct, with an almost inerrant guidance, leads them to embodied spirituality, to the man who has fought his own battles on his knees; who has been intimate with sorrow, yet is serene; who has been buffeted and battered, but is sweet, not bitter; who bears always, and without a visible effort of his will, the character-marks of companionship with divinity. He is the natural priest. Men seek him, not for the solution of intellectual problems—he may be ignorant; not for advice in pragmatic situations—he may be unwise, unskilled, untrained; not for inspiration when life runs low—he may be unimaginative or passionless: they go to him to be made a little surer of the good God, when God and his goodness have become dim and unreal because of sin, sorrow, disaster, or dread. And he reassures them, or, at any rate, securing his prayer lessens their feeling of distance from God. This, of course, is not a theory; it is fact which is testified to-day the wide world over—here in secular Boston, there in ecclesiastical Rome. That the effectual, fervent prayer of the righteous man availeth much is not simply a statement of Scripture; it is the testimony of the ineradicable instinct of humanity, and is the cornerstone of all the priesthoods that have been exercised the wide world over, all the centuries through. The shallow assertion that no man can mediate between his fellows and God, that to think so is derogatory to man and God alike, is disproved by the abundantly common fact that an instinct man did not create, but which belongs to him by birth and by religion, is forever impelling him to seek God's help through other men especially fitted by intimacy with God to make God seem near and real. Precisely this is what humanity has always believed. It is what it believes to-day. Until mankind ceases to believe it, sacerdotalism is indestructible. Reasoning, legislation, ridicule, nor persecution can make head against it. It is impregnable.

Whether or not this instinct can justify itself to the human reason at its best, I am not concerned to discuss in this paper. I am concerned only with the reality and stubborn persistence of the instinct itself. Yet it may be worth while to point out, as evidence that it is not extirpated by education and familiarity with the wide thought of the world, that the philosopher shares it with the peasant.

But every elemental, universal human instinct tries to get itself organized—and usually succeeds. Natural sacerdotalism develops into official sacerdotalism because the primary instinct is inevitably interpreted. The interpretation is institutional sacerdotalism. The institution must have organs through which its idea is vocally or visibly uttered. So the natural priest is replaced by the official priest. The official priest is by the institution authorized to do what the natural priest actually has done. That is probably the whole of it. And if the official priest were always made such by virtue of his first being a natural priest, institutional sacerdotalism would simply be natural sacerdotalism uttering itself through ordered ceremonial forms, which, however, would not obscure its real nature nor obstruct its functioning. But the difficulty has always been that too many official priests are not natural priests; consequently the promise of the institution is broken. It does not, because it cannot, effect what it claims to effect. Its sacrifices end in smoke; its absolutions are impotent. As a result, there is revolt. Men attack the institution, declare that it is built upon a stupid or silly superstition,

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that its maintenance is spiritual slavery. They rarely perceive that the decay of the institution is due to its failure to secure as its organs natural priests, to its irrational conviction that an institutional process—consecration, ordination, or the imposition of a vow—can make a man a priest irrespective of his being first of all consecrated by nature, accredited by character. They are compelled to admit that the institution does not functionate, but do not see why. The primary difficulty, of course, is that the supply of natural priests becomes exhausted, or rather that the institution neglects to secure them for its use. Secondary difficulties are that the natural priests become, through various causes—personal wickedness, greed, arrogance, and the like—merely official priests; that the institution sets up claims which even natural priesthood cannot make good, because they are not purely sacerdotal, but a mixture of sacerdotal and political; and, finally, that it cherishes and prosecutes ends which are not sacerdotal at all. That sacerdotalism, when it loses its integrity, should become discredited and overthrown is a thoroughly rational event in the history of mankind. The political priest is neither a good politician nor a good priest, in the long run. Paganism, Protestantism, and Romanism prove it by their history. The generalization, therefore, is this: that pure sacerdotalism, embodied in an institution purely and competently sacerdotal, is immortal. The form of the institution changes, the thing in the form survives to thrive in a new one. But for such survival the institution must secure natural priests and preserve and prosecute a single purpose—to bring man and God together.

The priest has a twofold office: he gives absolutions and offers sacrifices. Absolution is the act by which a priest persuades a sinner that God has forgiven him. It is never, in paganism or Christianity, the act of forgiveness itself. That a Roman priest claims to forgive sins is an ignorant slander upon Rome. His devotees are not searching for his forgiveness—do not want it: they want the forgiveness of God. So long as the priest habitually succeeds in persuading sinners that God has forgiven them, his office is impregnable. When he fails to persuade them, his day is over, his absolutions are impotent words. The conditions he prescribes are incidental. Confession is, of course, implied, but the confessional is a mere detail. The ceremony of absolution is unimportant. It may have a hundred forms. The method of conferring authority to absolve is only derivatively and institutionally of consequence. Mr. Moody absolves more penitents than Archbishop Williams, a fact spiritually consistent with another fact, that the Roman Catholic Church is of incalculably greater worth to America, ethically and religiously, than many Northfields. They who are combating sacerdotalism because it seems to have created a compulsory confessional are bound to lose. They ought to fight the confessional as an objectionable and incidental feature of sacerdotalism, and keep their hands off sacerdotalism itself; for the confessional, if made an inexorable condition of absolution, is not an arrangement of priesthood but of priestcraft, with political and ecclesiastical ends in view, not sacerdotal ones. "The inner life is ruthlessly invaded, the sacred sense of reserve is forced to give way"—not by confession, but by compulsory confession erected into a rigid institution and universally applied. The generalization, therefore, is this: that absolution, viewed as the achieved persuasion of a sinner that his sins have been forgiven by God, is a contemporary fact, that it is, theoretically always and practically often, independent of the conferred authority of the institution, and is invariably thoroughgoing sacerdotalism, official sometimes, but natural all times. Theories of absolution and ceremonials of absolution are many, are intricate and simple, wise and unwise, spiritual slavery or freedom. The fact of it remains constant.

The priest also offers sacrifice. What is sacrifice? It is giving something, held to be precious, to God for the purpose of obtaining his favor. Some men believe that God is unable or unwilling to grant favor except upon terms. He is made able or willing by sacrifice. Other men believe that God is able and willing to bestow mercy, but that they themselves are incapable of receiving it until made receptive by sacrifice. The two beliefs are critically different. Both have been and are now widely held. It is at least doubtful whether either of them will ever

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disappear. One of them is certain to last. What the precious thing given to God in sacrifice ought to be, humanity has never been agreed about. Something with blood in it has, historically, been chosen most frequently. Probably because blood is life, and life is so precious that "all that a man hath will he give for it." But the precious material of sacrifice has not always been something with blood in it. Money, lands, fame, health, career, freedom, titles, marriage—these in turn have each been laid upon some sort of altar—laid there as sacrifices certain or likely to win the favor of God. When that favor is material, it has not always been secured. When it is spiritual, it has always been received. The sacrifice, let it be noted, is made by the worshiper, never by the priest. The priest offers it. He does not make it. But why is it necessary that the sacrifice should be offered by a priest? The answer, probably, is this: that the worshiper feels surer that what he gives to God is irrevocably and efficiently given if given through one who in character is fitted to appreciate the act, who has habitually made like sacrifices himself, whose life is sacrifice, or seriously thought to be, who by a solemn ceremony receives the sacrifice and ceremonially attests it. In the days of the patriarchs a man brought an unblemished lamb to the priest and stood by while its blood flowed and its fat smoked upon an altar. In our day the senior warden of a parish which has discharged its mortgage debt brings the satisfaction piece to the minister, who lays it upon the altar. The two acts are identical in spirit and purpose; they are sacerdotalism at its best. The ancient pagan and the modern warden by instinct felt surer that their gift was received and that favor was to be bestowed in return for it when it was ceremonially offered by one who had impressed them as standing, either really or officially, nearer God than themselves. They resorted to him because he was competent to offer the sacrifice which they themselves had made. If the precious thing is wrung by extortion, or given from heedless compliance with a convention, or from weak concessions to the rules of the institution, there is no sacrifice made, and consequently none is offered, though all the ceremonial forms are observed. Much past and current sacerdotalism is apparent, not real. Sacrifices are made which no priest offers. But no priest can offer a sacrifice which is not first genuinely made. When sacrifices are no longer made—that is, when men cease voluntarily giving things, held to be precious, to God for the purpose of securing his favor, the occupation of the sacrificing priest will disappear, for it is asking too much of us to believe that mankind will go on playing with ceremonies out of which the living significance has departed. And when I say this, I count humanity's vast capacity of superstition, and equally its love of shows and convention. But sacrifices are being made, every day, in contemporary life; consequently sacrifices are being offered by priests. There are no signs that they will cease to be made and offered. There are only many signs of effectual protest against particular ceremonial forms, and equally against claims which transcend those of natural sacerdotalism. The priest will continue to offer sacrifices so long as sacrifices are made, and, what is equally imperative as a condition, so long as in the heart of official priesthood lives natural priesthood.

Here this paper logically ends. But if some one shall urge that ministers to-day are not generally regarded by the people as priests, the reply is not necessarily that natural sacerdotalism has waned, but that the priest has been changed into the administrator, the man of affairs, into the lecturer, into the scholar, the critic, the sociologist. Perhaps, too, the people do not easily perceive in many ministers of to-day that habit of life, that quality of character, that power of obedient sacrifice, which are the marks of living in the presence of the Infinite and of being nourished by the bread which cometh down from heaven.

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Zetto

The Story of a Life

By William J. Long

HE was the pleasantest rogue I ever met—and rogues are many and pleasant in Italy, where he lived. He didn't know his real name; I learned it long afterwards from an old woman who knew his mother. It was Marcantonio Pallachivone; but the neighbors had called him Zetto, in the Italian way, from some peculiarity as a child, which I never understood.

I met him first down in the ruins of the old Roman Forum. I had escaped the pestering of guides and fakirs and beggars, and was examining a bit of marble tracery, beautiful and delicate as lace-work, when there was a sudden desperate scramble, a rattling of boots on stones near by. Somebody came sliding down the massive inclined wall that once banked the great drain, the *cloaca maxima* of the Roman kings, landing in a heap at my feet. Before I had recovered from the surprise of the proceeding, he was smiling, hat in hand, before me.

"Do you want a guide, Signore?"

"Thanks, no. I've just escaped ten. Look out the guard doesn't see you. It isn't allowed to come in that way."

"Oh, but when he sees me now he'll know that I'm your guide, you know."

"Oh, but you're not, you know." I turned abruptly to the marble again.

There was silence for several minutes. Then he said, very politely:

"But I will make all the explanations, your Excellency. I will make them well, and very cheap. That head of a boy there—look please, your Excellency—that was found under the arch of Constantine down yonder. He was a boy who leaped down into the arena of the Colosseum when he saw the lions spring upon his father. The lions killed him instead; and the Emperor—"

I stopped to look at him, curiously. This was no ordinary guide, but a boy of perhaps sixteen; of the streets, clearly; and, therefore, dirty and disreputable; but with a face that might have descended straight from Curtius.

"You make up history beautifully," I said. "I am sure those people over there with the guide-books will be glad to hear it. It's interesting, too, and new; but I can't listen just now. I don't want a guide; I know a great deal more about this place than you do. Go away." I turned to the marble again.

"Oh, but your Excellency is mistaken, surely. You are a foreigner; I am a Roman, *ecco!*" Still not the slightest trace of ruffle or vexation. I whirled for a last charge.

"Look," I said, pointing to a mound of earth with the scant remains of a marble wall in front; "tell me all about that."

"That is the Rostrum of Julius Cæsar, your Excellency. He built it to address the Romans in the Forum."

"Is that all?"

"That is all, your Excellency—all that anybody knows."

"Then listen, and tell this to the next strangers"—I rattled off a lot, all that I could remember of the historic place, ending with a stirring bit of Shakespeare from Marc Antony's address over the body of Cæsar, which was delivered here. It was mostly "bluff," mostly guide-book; and the address I had just read, by the merest chance, in Italian. He listened smiling and attentive.

"That is excellent, most interesting, your Excellency. Now shall I explain the *next* ruin?"

There was no resisting that.

"What is your name?" I asked.

"Zetto, Signore, at your service."

"Then listen, Zetto. I don't want a guide, but I do want somebody to talk Italian with, when I am inclined. I'll give you a franc and a dinner of macaroni to stay with me the rest of the afternoon. Is it a bargain?"

"*Va bene*, Signore; it is a bargain."

That was the beginning of our acquaintance. Afterwards we went out several times together, and I found him useful, though I could never depend on him. Once, I remember, in trying to trace the

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course of the old Servian wall which defended most of ancient Rome, I was convinced that it must have crossed a busy square, or rather under the square, which is now built over the ruins. My friend, the wise archæologist, said no, impossible. Half joking, I appealed to Zetto. He listened attentively to what we wanted, then led us straight to a den where he sometimes slept, under an old cellar beyond the square. The theory was proved. The cellar wall was twenty-five hundred years old; and the den was the top of an arch of Servius Tullus. So said the archæologist, looking curiously at the ragged boy who had corrected an error in a learned book.

Gradually I grew to like Zetto, and became thoroughly interested in him. He was a waif, and earned his living in various ways, some of which would not bear investigating. Still, I was kind to him, and he seemed to like me after a time. Then I made a suggestion occasionally; tried to get him out of evil ways and away from evil companions. Often, still, when I am thinking about him, I find myself wondering if the suggestions, the kindness, ever had any influence. Perhaps they did; I think so; though I never saw the evidence.

Late one afternoon I was on my way home from beyond the Tiber, when I stopped at the historic island in the river to "nose" round a minute for anything of interest. Zetto appeared suddenly, surprising me not a little; for I had seen him with some companions miles away earlier in the afternoon. They had all dodged into an alley before I could speak with him.

He was unusually quiet that afternoon, I remember. Generally he was bright and chatty. But I found an old inscription, and speedily forgot him, trying to make it out. It grew late and cold. A shiver passed over me in the lonely place, and I straightened up abruptly. As I did so I saw a coat-tail vanish behind an old wall near.

"Your 'Father Tiber' was a dirty god at best, Zetto," I said, shivering again. "He will give us the fever if we stay here another minute. Come on!" I started for the bridge at a quick walk; for it is dangerous to get chilled in Rome at sunset. Zetto followed, reluctantly, it seemed.

On the bank of the river I stopped suddenly.

"By the way, Zetto, the old Romans made bulwarks all around that island to protect themselves from the floods. They made it look exactly like a big ship. That broken obelisk over there was once the mast; but the bulwarks are all gone. Have you ever seen a bit of smooth wall there, old, and rounded like a ship's side?"

Zetto thought a moment; then he glanced past me, and his face lightened.

"I don't know, Signore, but there are two gentlemen yonder. Perhaps they live here, and can tell us."

I had not noticed the "two gentlemen" before. They were sitting on the broad slab above the river wall, apparently watching the sunset—a thing I had never seen Italians do before. They belonged to Zetto's class, undoubtedly, but were older and better dressed.

I approached and asked the same question. They sprang from the wall, hats in hand, all politeness on the instant. My first thought was that I had misjudged them. A rapid conversation ensued. They drew close about me, offering their service, pointing out where I could find the thing I wanted (and I found it, too, afterwards, just where they said). With Zetto they were apparently perfect strangers.

Even yet I can only admire the artistic way in which the thing was done. It was too late to go back; for the fever rises in the low places at sunset. I told them so; whereupon they pointed out again, with much carefulness, the place where I could find a side of my stone ship. Then I said good-night, and thank you.

"We are your Excellency's servants," they said, in the beautiful Italian of the Roman upper classes. Zetto stayed with them.

Fifty feet away a curious conviction struck me without any warning whatever; for I was thinking of something else.

"Those beggars have picked my pockets," I said to myself suddenly; "and it's mighty lucky that it is only that."

Still walking, I slipped my hand into an inside coat pocket where I kept my money. It was gone. Then down to a side pocket where I kept my change; to my watch—gone too!

Like a flash the thought came, "If I

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turn suddenly, they will know I have missed things. They can get into the narrow streets before I can reach them."

I took out my note-book and began to write, turning gradually as if for more light. They were moving off slowly. I wrote on. They moved further and further away, looking back at me slyly. When they thought I had forgotten them, they turned and walked rapidly, their three heads close together, examining the booty. Then I made a dash, running swift on my toes.

I was almost upon them when Zetto turned. I heard a name yelled, probably a rendezvous; then they vanished into three different alleys among hundreds of poor people coming from work. One might as well have chased three cats in an alley with hope of catching them.

I went home slowly, half humorous, half sad. There were only a few francs in the pocketbook, and the watch was a cheap one kept for traveling. It had all been done so cleanly, so artistically! "We are your Excellency's servants," I kept saying, trying to catch the accent of exquisite politeness. And I had been such a perfect young gull! Lucky, too, perhaps, to get off without a nasty scrap! But Zetto—it was sad to lose a soul like that. I wondered if it were partly my fault; if I might not have done more to save him.

That night I had forgotten the incident, under circumstances that might well make one forget anything. After sundown it had been wild and stormy; but at ten the clouds broke and the moon came out. I would have but one day more in Rome. The desire swept over me to see the ruins of the Colosseum again by moonlight, and alone, if possible. Yes, the storm would keep what tourists there were in Rome snug at home. I would have it to myself to dream over. Yes, I must go.

At eleven I was there alone, on a broken column, drinking in the wonder of it. By daylight the ruin is stupendous, impressive beyond words, beyond all other works of man; by night it is marvelous, wonderful; too great, seemingly, for human hands to make or mar. And I see it alone at last, flooded by moonlight. Its vastness overpowers me.

Before me stretch the sands on which so many thousands have poured out their lives; gladiators, in the fierce lust of blood; captives, in the fiercer lust for freedom; Christian martyrs, women, little children, with the charging roar of lions in their ears. I see them marching, their faces lifted, an endless throng. Beyond are deep holes, vaults, and tumbling arches where excavation has laid open the dens of the beasts under the arena by scores and hundreds. Above them, tier on tier, rise the seats, up and away to the sky on every side. I see them filled with the rabble of Rome and the princes. The lust of blood is in their faces; their thumbs are down remorselessly.

Over all hangs the moon, clear, still, impassive—that saw it all.

The place is full of creeping shadows. Down in the dens there, under that broken arch, is a tiger, the moonlight striping his skin with dark bands. Out there lies a broken pillar, like a man dying, his knees drawn up. A cricket chirps; the cue owls cry; a roosting crow croaks in his sleep. The sounds are magnified in the intense stillness of the great tunneled corridors. I hear the beasts growling in their dens. How many good men and women, whose only crime was their belief in God, have heard that same hungry, awful growling beneath their feet, here in this very spot, and shuddered in horror!

Up there, where the seats were, are shadows too. I shall go up presently. Zetto showed me how to scramble up by a secret stair when the gates are shut. Now I like to sit here alone, filling the place with life again. See how the poplar tops outside take strange shapes through the open arches! There is one over the Podium, swaying back and forth, with an Emperor's crown. He is sated with flattery for his entertainment, sleepy with the sight of blood. And there are two others in the second tier, grasping at a captive who is trying to escape. It is far away; but there is a murmur, as of wind in the poplars. Look! The two sway more violently. Something flashes—My God!

I sprang to my feet, hurling off the illusions. That was no cricket, but a human shriek that came ringing along the dark corridors. Another! The crows are croaking, flying over the sands from

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wall to wall. I gripped my heavy stick and dashed across the arena.

There was a scurry of feet in the dark as I reached the steep incline that led up to the second tier over a great arch still unbroken. Somehow I scrambled up. There were fifty feet of masonry now between me and the moon; it was inky black in the crumbling tunnel. A groan above guided me. I groped till a beam of moonlight shot in through the broken vault overhead. Then I leaped out to the tier of seats—and found him at my feet.

"Poor Zetto, *poverino mio!* What is it? Where are you hurt?" There was no need to ask.

He turned at the voice, his hands grasping his side.

"Is it you, Padrone? Help, take me away! No, no, too late!"

The effort exhausted him, and he fell back. I was over him on the instant, doing what I could. His head turned again. He looked up at me wondering, half doubting.

"You are good, Padrone; but it's no use. Listen—" He caught his breath sharply. "I have only a minute. I have seen a man this way before. We followed you all the afternoon to rob you if we got you in a lonely place. I'm glad we didn't. It might have hurt. We picked your pockets instead. There were seventeen francs, and we couldn't divide it even. We quarreled. Can you forgive, Padrone?"

"Oh, Zetto! don't talk. I'll have it bound in a minute. There, let me carry you."

But at the first movement there was a cry of pain, that brought the crows croaking over our heads again.

"No, no; let me be easy, so! It won't be long. I saw him before, just this way. Listen! I've been dishonest mostly, and it doesn't pay—honest, it doesn't pay ever—but this is the meanest thing I ever did; because you were kind, and sometimes fed me when I was hungry. I am sorry now; but it's too late. Can you forgive, Padrone?"

There was a pleading, a softness that I had never heard before from Zetto. It was dark where I knelt, and his eyes were dim. He put up his two hands and took my face between them, feeling it as a child does. Something fell on his cheek. He pulled my face down closer, closer. A ray of light fell across it.

"What! tears, Padrone? For me?" The hands tightened their clutch convulsively. "Nobody ever did that for me before. I'm glad to see them, though; for you do forgive, and I know it. I am sure— Is, is it true, Padrone, what the priests say? I mean about another pardon—over there?"

"It is true, Zetto."

Tighter and tighter grew the clasp of his hands. His voice was a whisper when he spoke again.

"Closer, Padrone! Nobody ever cared for me before. Closer, till I see your face! There, I can see. I believe it now—"

There are insects whose whole life consists of a single moment in the sunshine. It was so with Zetto. In one swift moment he had learned what suffering and sympathy and faith, in a word, what life in its greatness, means. And when the moment passed, he was dead—with his lips on my feet.

Afterglow

By Margaret E. Sangster

At sunset and after, as shy as a dream,
What time all the opulent splendor has faded
Into wan ashen dusk when the amber has shaded,
And twilight has fallen on hilltop and stream,
One sees stealing back a faint rosy reflection
That deepens and melts into loveliest blush,
As elusive and soft as a sweet recollection
That tugs at your heart with its tremulous hush.
Be silent and gaze at the great sky, for, lo!
God's angels are there painting day's afterglow.

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Books and Authors

Dr. Briggs's New Book [1]

To the critic it is a matter of no concern that this book has been the occasion of a hot theological controversy concerning the author and the propriety of ordaining him as a priest in the Episcopal Church. That is a transitory fragment of ecclesiastical history, the interest in which has already passed away; the critic is to express what he believes will be the permanent value of the book as a contribution to Biblical literature. This particular critic sympathized with Dr. Briggs; desired to see him ordained as a priest; was glad that he was ordained; and believes in the general methods of Biblical criticism of that school to which Dr. Briggs belongs. He is sorry, therefore, to record here his judgment that this volume will neither add to Dr. Briggs's reputation nor materially enhance either the scholarship of the Church or popular acquaintance with its results.

There are two quite distinct services which may be rendered in the realm of Biblical study. The one is that furnished by a scholar who brings together in a treatise the conclusions obtained by original investigations made by himself or by others; the other is that furnished by the interpreter who puts in popular form for lay readers the results of such investigations as formulated by able and original scholars. A good illustration of the first is afforded by Dr. Driver's "Introduction to the Literature of the Old Testament;" a good illustration of the other by Dr. Washington Gladden's volume entitled "Who Wrote the Bible?" Dr. Briggs appears to us to have attempted both tasks and to have succeeded in neither. His book is too popular in tone to be of the first value as an addition to the scholar's library; it is too technical in tone to be of the first value to the layman. In parts it reads like a magazine or newspaper article or a popular lecture. The first chapter, on "The Advantages of the Study of Holy Scripture," could hardly be necessary, we should suppose, as an introduction to a course of lectures in a theological seminary, or even in a college, though it might be legitimate if addressed to a Chautauqua Assembly or a Sunday-school convention. A true Bible student does not need to be told that Bible study is the most extensive, the most profound, the most attractive of all studies; nor to be warned that it is interfered with by bibliolatry, by sectarian partisanship, and by a misuse of the Bible as an obstruction to progress in knowledge and in life. It is true that this opening chapter might be omitted by the reader without injury to the book; but the same popular audience is unmistakably in the author's mind throughout his writing; nor can he forget that he and his school have been subjected to attack, from which he from time to time defends himself in polemical forms of utterance which are quite foreign to the truly scientific spirit. On the other hand, there are textual details treated in other chapters which would be not only needless but quite incomprehensible to the purely lay student; and quotations from the fathers, and other references which clearly belong rather to a professional than a non-professional treatise. If the author had been able to concentrate his attention upon either professional scholars or non-professional students, and to forget that he had ever been criticised, he would have made a volume of half the size and twice the value.

As an introduction to the literature of the Old Testament, this volume will not serve in lieu of Dr. Driver's; but if it does not give in as well ordered a form encyclopædic information as to the books of the Bible, it covers a much wider range. It treats the Bible, not book by book in order, but topically, giving in successive chapters the history of the canon, of the criticism of the canon, of the texts, Hebrew and Greek, of the translations, of textual and higher criticism, etc. It has four chapters devoted to Hebrew poetry, which, in so far as they deal with its forms, constitute perhaps the most valuable portion of the volume. Its

[1] *General Introduction to the Study of Holy Scripture: The Principles, Method, History, and Results of its Several Departments and of the Whole.* By Charles Augustus Briggs, D.D., Professor of Biblical Theology in Union Theological Seminary, New York City. Charles Scribner's Sons. $3.

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history of Biblical interpretation is also valuable; on this subject Dr. Briggs is an authority, and would be more widely recognized as an authority than he is if his temperament were less polemical and more purely scientific. But while this polemical spirit has introduced some passages which from every point of view would have been better omitted, it is difficult for any unprejudiced reader to understand how any one really desirous to understand Dr. Briggs's attitude toward the Bible could interpret this volume as it has been interpreted by some of his critics; how, for example, any of them could think that his view of Scripture is inconsistent with its use in public service as it is used in the Episcopal Church. For, whatever other faults Dr. Briggs may have, he is never obscure; and he declares in the most explicit terms his faith in the Bible as the inspired Word of God, and as containing all things necessary to salvation. For example: "Biblical study is the most *important* of all studies, for it is the study of the Word of God which contains a revelation of redemption to the world. . . . The Bible is the chief source of the Christian religion, Christian theology, and Christian life." And again: "The Bible is the Word of God in the sense that its essential contents are the Word of God. But it is not the Word of God in the sense that its every word, sentence, and clause is the Word of God. From that point of view we must rather say the Bible contains the Word of God." Probably Dr. Briggs's most orthodox critics would concede that the sentence "Thou shalt not surely die," or "There is no God," are not words of God. We all discriminate between true and false statements contained in the Bible; the only difference between Dr. Briggs and his critics is how this discrimination shall be made.

As a history of Biblical study this volume is valuable; it will be valuable chiefly as a book of reference for theological students, in and out of the professional ministry; and its value for this purpose would have been greater if it had been written with them alone in the author's mind.

In our issue for June 3, Messrs. John D. Wattles & Co. were named as the publishers of "Messages of the Earlier Prophets." Messrs. Charles Scribner's Sons now handle the book.

Books of the Week

[The books mentioned under this head were received by The Outlook during the week ending June 9. Prices will be found under the head of Books Received in the preceding issue of The Outlook. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

RELIGION

President Dwight marks the year of his withdrawal from the presidency of Yale by inscribing "to the Brotherhood of Yale University, Graduates and Undergraduates," a volume of sermons entitled *Thoughts of and for the Inner Life*. These were mostly given in the Yale Chapel, but very few of them would have been less appropriate in any church. Their cardinal idea is that Christianity is essentially a life of personal and sanctifying fellowship with Jesus as the soul of his disciple's soul. They are characterized by simplicity of thought as formed by Christian experience, and by such fondness for a textual and expository treatment of themes as befits a Biblical scholar like Dr. Dwight. Accordingly, the book is profitable for the devotional and meditative temper of the still hour. As a selection culled from the discourses of many years, we take it as emphasizing the side of life that is most prone to be neglected, rather than as proportionately representing the utterances of the University pulpit. But these sermons, as a whole, impress us as somewhat cloistral, treating the inner life too much apart from the outer life; *e. g.*, from the text, "Our citizenship is in heaven," the eternal relationship deserved to be shown as dominating the temporal, both impelling and testing all civic conduct in the present. Thus the abstract and ideal does not seem to connect with the concrete and practical as fully as Paul makes it to do, when his magnificent words on the Resurrection run right on into his saying, "Now concerning the collection for the saints." (Dodd, Mead & Co., New York.)

It is difficult to account for the extraordinary quantity of bad English in the Rev. W. H. Cavanagh's book, *The Word Protestant, in Literature, History, and Legislation, and its Introduction into the American Church*. In a hasty look we have met a number of such sentences as this: "The other [party], affecting an unconsciousness of her [the Church's]

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Catholic antiquity, proclaimed her an Act of Parliament Church, and was therefore an unscriptural and sinful institution, and as such should be destroyed." We hold no brief for the word "Protestant," which we regard as having usefully served its time, and now to be called out only as need may require. Its place in the standing designation of a Church as "Protestant Episcopal," and the place of some superfluous letters in English orthography, may be defended on historical grounds. But Mr. Cavanagh's argument for the disuse of the word is no more considerate than his syntax. It brings no credit to his case to speak thus: "When we ask ourselves what particular blessing Luther bequeathed to his countrymen, we are reminded of Anthony's speech over the remains of Cæsar: 'The evil that men do lives after them; the good is oft interred with their bones.'" Passing over other points of censure, we advise Mr. Cavanagh to call in this edition, and to have it revised by some person both learned and discreet, and understanding Greek and Latin as well as English. (George W. Jacobs & Co., Philadelphia.)

The Institutional Church, by Edward Judson, has the advantage and the disadvantage of having been written out of the author's experience. The disadvantage is that his survey is confined practically to his own field; his principles are deduced from his own experience; his methods are those which have proved successful under his own administration. We are not sure that some other methods might not do better in another field and under other circumstances; and a writer who had studied ecclesiastical institutionalism in all its aspects, as seen both in this country and abroad, would give a larger and a more scientific treatment of the subject. But, on the other hand, the fact that this book has grown out of the author's experience makes it vital, genuine, real, and trustworthy. A number of years ago Edward Judson left, much against the will of his parish, a prosperous church of the well-to-do in one of the best suburbs of New York, to go into the city and start an enterprise among the poor, without any financial backing. He has built up the Judson Memorial Church, one of the most efficient churches of its kind in the city, if not in the country—shall we say by the methods—we should rather say by the spirit which this book interprets. What strikes us as perhaps most important in the reading of this book is the fact that so large a part of it is given to those features which the Institutional Church has with all other churches—the preaching, the prayer-meeting, the music, the evangelistic service, the Sunday-school. The peculiarities of the institutional church, such as the primary school, the day nursery, the gymnastics, and the like, are relegated by Mr. Judson to a decidedly subordinate place. We believe that his experience in this respect does but confirm the opinion of the best students of the problem, How to reach the plain people, and this is by putting emphasis on the spiritual rather than the non-spiritual side of the church work. We recommend this book very heartily, not only to those who are engaged in distinctively institutional work, but to all pastors and preachers. (Lentilhon & Co., New York.)

"Boys have always been my great helpers in teaching me the power and the sacredness of life." These words are from a volume entitled *Public School Sermons*, by H. Montagu Butler, D.D., Master of Trinity College, Cambridge, and formerly Head Master of Harrow School. They indicate that the preacher has worthily followed the tradition of Dr. Arnold, of Rugby, and commend him to those who would know how to address school-boys on religious and moral themes. He is in full sympathy with them; he knows their temptations, but cherishes an inspiring hope. His tone is that of genial friendliness blended with noble dignity. He points his address with lessons from national history and biography; he insists alike on self-respect, on patriotism, and on Christian faith and manliness. (E. P. Dutton & Co., New York.)

A book of many-sided interest is the *Life and Remains of the Rev. R. H. Quick*, edited by F. Storr. The only fault to be found with it is in its somewhat infelicitous title. The "Remains" constitute nearly four-fifths of the volume, and consist of a great variety of extracts from Mr. Quick's voluminous note-books. He held that "the note-taking side of life is the most neglected." His competency to take desirable notes may be estimated partly from his appointment at Cambridge

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(England) as lecturer on the History of Education, and partly from the estimate of his character by Professor Seeley, the author of "Ecce Homo:" "He was all candor and kindliness. Intercourse with him was . . . never insipid. . . . His religion he had learnt from Frederick Maurice." Mr. Quick was appreciated in America through his publications even sooner than in his own country, and in turn thoroughly appreciated our Dr. W. T. Harris. His notes bear alike on the teacher's work and the preacher's, on ethics and psychology, on books, persons, and events, and form an autobiographical picture of "a striking personality and an educational expert." (The Macmillan Company, New York.)

NATURE

Some of the most delightful writings in almost every language have had the garden for their subject. In poetry and prose alike its pleasures and resources have been set forth with a grace and beauty which the theme inspires. The most readable of recent books in this field is Dean Hole's volume on *Our Gardens*, the keynote of which is to be found in the delightful illustrated frontispiece representing the Dean's garden at Rochester. The genial and story-loving Dean is in his element in describing the garden, indicating the different forms which it takes, enumerating the flowers which bloom in it, and collecting about it a great mass of delightful anecdote and characteristic comment. There is a pleasantly sketched historical background which takes the reader back to Roman days and reminds him that Cicero, Sallust, and Pliny were familiar with splendid specimens of the art of gardening, although not in the form in which it is now practiced. The very titles of the chapters suggest the quality of this fascinating volume. "The Rose Garden," "The Rock Garden," "The Water Garden," and "The Town Garden" indicate the range of Dean Hole's knowledge and interest. There are also many evidences that he knows the subject thoroughly from the scholar's point of view, and that he writes about it, not only with literary skill, but from intimate practical and botanic information. The book has the qualities which such a book ought to possess. It is entirely informal, gossipy and conversational in tone, with frequent recurrences of entertaining stories told in a light and easy fashion, and the illustrations, both in color and monotone, are of a piece with the text. "Our Gardens" in a special sense is a book of the season, but it is also likely to be a book of many seasons; for while it is in no sense great or exhaustive, it has that atmospheric quality which brings into the library the fragrance and freshness of gardens and summer. (The Macmillan Company, New York.)

Field, Forest, and Wayside Flowers, with Chapters on Grasses, Sedges, and Ferns, is described in its sub-title as a series of "Untechnical Studies for Unlearned Lovers of Nature," so arranged as to follow the development of plant life during an average season in this section of the United States. The author has had in mind people who have not had time to familiarize themselves with botany, and who are ignorant of botanical terms, but who are lovers of plant life and would like to become intelligent observers. The book belongs, therefore, with that very useful and very popular class of publications of which "How to Know the Wild Flowers" is one of the most conspicuous and successful examples. It supplements the earlier publications without superseding them, or, indeed, covering to any considerable extent the field already occupied. The volume is handsomely printed, and, what is very important in a book of this kind, is intelligently and thoroughly illustrated. (The Baker & Taylor Company, New York.)

The Rev. John Coleman Adams has published, through Messrs. G. P. Putnam's Sons (New York), a superb volume, in paper, print, illustrations, and binding, entitled *Nature Studies in Berkshire*. We almost regret that the form of the book is so large; otherwise it would be a pleasant pocket companion for intending travelers to that delightful region. For the thousands, however, who have visited and lived in Berkshire, this book is indeed a charming souvenir.

There are a great many books about birds, but there was still room for Mrs. Olive Thorne Miller's *The First Book of Birds*, intended primarily to interest young people in the ways and habits of birds and to stimulate them to further observation, but quite as well adapted for

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older people whose education in this delightful field has been neglected. This elementary volume, written by a woman who knows her subject and loves it, with its colored and line illustrations, will be found an exceedingly useful and convenient volume to have at hand for the study of the birds which ought to be familiar, but of which most people who hear their notes and see them flitting through the trees know almost nothing. (Houghton, Mifflin & Co., Boston.)

LITERATURE

Francis, Count Lützow, has written *A History of Bohemian Literature*, in the series of Literatures of the World, edited by Edmund Gosse. As Bohemian literature is little known among English-speaking people, he has devoted much space to translations from Bohemian writers. The literature can hardly be traced earlier than the fourteenth century, and in the seventeenth and eighteenth centuries was almost extinguished by the devastations of war. Its golden age was in the sixteenth century, and the nineteenth century has witnessed its revival, as vigorous as that of the national spirit. The struggle against tyranny, both papal and imperial, in which Bohemia suffered more calamitously than any other nation of Europe, has deeply marked its literature, and gives it a peculiar interest for us. (D. Appleton & Co., New York.)

Twenty years ago Mr. John Addington Symonds published his *Introduction to the Study of Dante*, written, as he tells us, in the year which saw the fall of the French Empire, and the purpose of which was to make the study of Dante's works more easy to English readers. The preface to the present edition (the fourth) was written less than a month before the death of Mr. Symonds. The fact that the book has passed through so many editions shows that his purpose in writing it was achieved. Against a biographic background and a picture of the times in which Dante lived, this volume explains the scheme and describes the themes treated by "the Divine Comedy," analyzes the qualities of Dante's genius, and concludes with a very interesting chapter on "The Poetry of Chivalrous Love." (The Macmillan Company, New York.)

Messrs. Houghton, Mifflin & Co. (Boston) have followed their publication of a translation of "The Antigone of Sophocles," by Professor George H. Palmer, commented on in these columns two weeks ago, by the publication of the translation of *The Prometheus Bound of Æschylus*, by Professor Paul Elmer More, of Bryn Mawr College. This volume, uniform in general style with Professor Palmer's translation, is akin to that work in method and spirit. There is an admirable introduction in four sections which puts the reader at the right point of view to understand Æschylus's tragedy, and the play is sparingly and judiciously supplemented with notes.

NOVELS

The House of Strange Secrets, by A. Eric Bayly (E. P. Dutton & Co., New York), is a detective story in which the professional detective proves his right to asylum in an institution for the feeble-minded. Attempted murder, secret passages, strange and blood-curdling noises, escaped convicts, old gentlemen with strange secrets, and two amateur detectives who are the lovers and who could give points to a Scotland Yard professional, make up the ensemble of "The House of Strange Secrets," not to mention a Prince who is but one step removed from the throne of England. Mrs. Knox is the only consistent character in the book; her appetite is unaffected by her social—or is it unsocial?—surroundings. Her method of bringing the love episode to a climax is an astonishing revelation of English manners on the part of a nobleman's guests; but novelists' reports of manners are not always to be trusted.

What would happen were nineteenth-century men left to control the world's wealth and resources in 2099 is recorded in *When the Sleeper Wakes*, by H. G. Wells. (Harper & Brothers, New York.) Science and invention have passed, in this tale, far beyond the ethical and moral development of man; individualism has given place to paternalism; the "Boss" has reached the limit of his power, and the political and industrial conditions he has created lead to his destruction. The working world—that is, the masses—toils, and the "Boss" falls. The story at times is thrilling. The woman is the power that stirs the awakened sleeper to action, and

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the regeneration of manhood is promised. "When the Sleeper Wakes" lacks moral purpose; it does not arouse the moral earnestness of the reader as did "Looking Backward," but it suggests a political warning.

The author of "The Gospel Writ in Steel" and "For Freedom's Sake" has published a new novel. It is entitled *Cromwell's Own*. Mr. Arthur Paterson is already a well-known writer, and this book will but confirm his reputation. His plot is a capital one, and the characters stand out well. His style is vigorous. In short, the book is worth reading. (Harper & Brothers, New York.)

MISCELLANEOUS

Mr. Justin McCarthy's long-anticipated *Reminiscences*, in two volumes, have now appeared. We reserve this delightful contribution to literature for notice in a later issue. (Harper & Brothers, New York.)

The Rev. Dr. William Elliot Griffis has published, through Messrs. A. S. Barnes & Co. (New York), an important volume entitled *America in the East*. The author of "The Mikado's Empire" instructs us well as to our problems and duties in the Pacific. He is at once an illuminative and an inspiring writer. His book ought to be in the hands of every one, expansionist or non-expansionist, interested in our duty in the Far East. Readers of The Outlook are already familiar with much of the book's contents, but everything from Dr. Griffis's pen will bear re-reading.

Mr. Hamlin Garland's *Trail of the Gold-Seekers* is a poet's interpretation of the Klondike. Whatever Mr. Garland writes has the stamp of his own abounding personality, has a style which is attracting increasing attention, and has a distinctly American worth. In the present volume our author's matter is set before us with great objectivity and realism. Few writers have succeeded so admirably as has Mr. Garland in portraying the commonplace; but in his "Trail of the Gold-Seekers" we have sketches, not only of the commonplace, but of the unique and the picturesque and the inspiring in nature and in life. (The Macmillan Company, New York.)

"To meet an American demand for a plain, unrhetorical statement of the astronomy of to-day," *Stars and Telescopes*, by Professor David P. Todd, of Amherst College, seems admirably well designed. The list of its illustrations covers more than five pages. Not only the celestial bodies, but the various astronomical instruments—telescopes, spectroscopes, heliographs, etc.—are thus exhibited, with accounts of their construction, mounting, and use, besides views of the great observatories and many portraits both of astronomers, mechanicians, and benefactors of the science. A profusely illustrated chapter is of Mars, and another makes account of Dr. See's theory of cosmical evolution, set forth recently in the "Atlantic Monthly," the most advanced step yet taken in theoretical cosmogony. Yet we are reminded that, "by the most conservative estimate, the threshold of the edifice of stellar investigation is but barely crossed." While Professor Todd has written for the general reader, he has also consulted the wants of the student by ample bibliographies appended to the several chapters. Basing his work upon Mr. W. T. Lynn's book, "Celestial Motions," which has passed through nine editions in England, Professor Todd has taken proper care to distinguish throughout between what he has borrowed and what he has contributed. (Little, Brown & Co., Boston.

Mr. Samuel Hubbard Scudder, the author of *Every-day Butterflies*, a Group of Biographies, knows his subject and his audience, and brings them together with grace and skill. No man in this country has given to the study of these flying flowers greater scientific or more loving attention than he, and none can surpass him in presenting this study so as not only to awaken the literary interest, but to create the desire to know these beautiful insects whose neighborliness is one reason for popular indifference. Mr. Scudder has rendered a service in showing the reader clearly how each variety may be identified. The plates are beautifully colored, and the specimens presented in black and white are so vivid as to quite rival in value the colored plates. (Houghton, Mifflin & Co., Boston.)

From the Child's Standpoint, by Florence Hull Winterburn (The Baker & Taylor Co., New York), is a series of essays

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in defense of a child's rights. They are suggestive, and show the writer's sympathy with child nature. The purpose is to give the child his rightful place in the life interests of the home. The essays present what will be to some parents a new view of the ethical relations of parents and children. Probably the one that will arouse the gratitude of most readers is the one on "Personalities and Vanity."

Why there should be the variety of features, complexions, etc., that we find among our fellow-citizens and in our own families is well explained in popular style by Mr. John Munro in *The Story of the British Race*, described as a mixture of all the races of western Europe from Spain to Scandinavia. A lot of nonsense, he tells us, has been talked on the subject of race, but now there is a science of race, and Mr. Munro applies it vigorously in correction of the historians, philologists, and literary men who have run wild over the field which anthropology has now brought under cultivation. In his hands, if one may change the tense in a line of the "Biglow Papers,"

Thet Anglo-Saxondom idee is broken all to pieces.

There is no Anglo-Saxon race, it seems, "and the type is gradually disappearing in England." This little book, which is the first attempt to familiarize the general public with the teachings of modern anthropology, should interest those who are curious to know more about their ancestry than their genealogical record can tell them. (The Library of Useful Stories: D. Appleton & Co., New York.)

Contemporary Spain is an excellent little book, well printed and bound and just the thing for a pleasant pocket companion. It is a compilation by Mary Wright Plummer of a number of translations from Spanish novelists which throw light upon the present social, political, and religious condition of Spain. The novelists represented are Alarcón, Emilia Bazan, Galdós, Valdés, and Juan Valera. They tell us about agriculture, bull-fights, castles, dances, fairs, gardens, journalism, literature, lawyers, the Madrileños, the peasantry, priests, tenement-houses, amusements, club life, and other things. Dr. Edward Everett Hale contributes an introduction. (Truslove, Hanson & Comba, New York.)

Books Received

For the week ending June 16

AMERICAN BOOK CO., NEW YORK

Scott, Sir Walter. Kenilworth. Edited by Mary Harriott Norris. 50 cts. (Eclectic School Readings.)

Guerber, H. A. The Story of The Great Republic. 65 cts. (Eclectic School Readings.)

Baird, S. W. Graded Work in Arithmetic.

D. APPLETON & CO., NEW YORK

Jordan, David Starr. Imperial Democracy. $1.50.

THE BAKER & TAYLOR CO., NEW YORK

Vivekânanda, Swâmi. Râja Yoga and Other Lectures. $1.50.

THE DODGE PUBLISHING CO., NEW YORK

Worthington, Elizabeth Strong. How to Cook Husbands. $1.25.

SILAS FARMER & CO., DETROIT

Farmer, Silas. All About Detroit.

GINN & CO., BOSTON

Wentworth, G. A. Plane Geometry. 85 cts.

Chamisso, Adelbert von. Peter Schlemihl. Edited by William R. Alger.

HARPER & BROS., NEW YORK

Dinwiddie, William. Puerto Rico. $2.50.

Mowbray, H. Siddons. An Ode to Girlhood. $1.25.

Stuart, Lady Louisa. Selections from Her Manuscripts. Edited by Hon. James Home. $2.

JOHN LANE, NEW YORK

Newbolt, Henry. The Island Race. $1.

LITTLE, BROWN & CO., BOSTON

Sienkiewicz, Henryk. In Vain. Translated by Jeremiah Curtin. $1.25.

THE MACMILLAN CO., NEW YORK

Elson, Henry W. Side Lights on American History. 75 cts.

Plutarch's Lives. Englished by Sir Thomas North. Vol. VI. 50 cts. Edited by W. H. D. Rouse. (The Temple Plutarch.)

Tschudi, Clara. Eugénie, Empress of the French. Translated by E. M. Cope. $3.

Keane, A. H. Man: Past and Present. (Cambridge Geographical Series.) $3.

Robertson, John M. A Short History of Freethought. $3.

The Book of Job. $1.25. Introduction and Notes by Edgar C. S. Gibson, D.D. Edited by Walter Lock, D.D.

JOHN JOSEPH M'VEY, PHILADELPHIA

Casey, Rev. P. H. Notes on a History of Auricular Confession. H. C. Lea's Account of the Power of the Keys in the Early Church. 25 cts.

THE PILGRIM PRESS, BOSTON

Hart, Burdett, D.D. The Crown Lost and Restored. $1.25.

PRESBYTERIAN BOARD OF PUBLICATION, PHILA.

Church Unity. 10 cts.

Speer, Robert E. Things That Make a Man. 10 cts.

MacDougall, Rev. Donald. The Conversion of the Maoris. $1.25.

G. P. PUTNAM'S SONS, NEW YORK

Hitchcock, Mary E. Two Women in the Klondike. $3.

FLEMING H. REVELL CO., NEW YORK

Stewart, Robert Laird, D.D. The Land of Israel. $1.50.

Brewer, David J. The Twentieth Century from Another Viewpoint. 30 cts.

Hutchison, R. A. Memory Talks on Spiritual Power. $1.

Stevenson, A. Russell. The Gates of Death and Their Keys. 10 cts.

Whitman, P. Spencer, D.D. Scripture Worthies. $1.

Dingwell, Rev. J. D. The Closing Century's Heritage. 50 cts.

Wilder, Robert P. Among India's Students. 30 cts.

CHARLES SCRIBNER'S SONS, NEW YORK

Wherry, Albinia. Greek Sculpture with Story and Song. $2.50.

Scott, Sir Walter. The Betrothed, 80 cts. The Talisman, 80 cts. (The Temple Edition.)

Carlyle, Thomas. The Life of Friedrich Schiller. $1.25.

Byron, Lord, The Works of. Edited by Ernest Hartley Coleridge. Vol. II. $2.

Lewes, George Henry. The Life of Maximilien Robespierre. $1.50.

Clarke, William Newton, D.D. What Shall We Think of Christianity? $1.

SILVER, BURDETT & CO., NEW YORK

The Land of Song. Book I., 36 cts.; Book II., 48 cts.; Book III., 60 cts. Selected by Katharine H. Shute. Edited by Larkin Dunton.

SMALL, MAYNARD & CO., BOSTON

Pier, Arthur Stanwood. The Pedagogues. $1.25.

Stetson. Charlotte Perkins. The Yellow Wall-Paper. 50 cts.

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The Religious World

The Case of Dr. McGiffert

The question of the disposition of the case of Professor McGiffert is just now seriously agitating Presbyterian circles. On the one hand it is insisted that he ought to withdraw from the Presbyterian Church, and so save the Church the scandal of a heresy trial. On the other hand it is insisted that there is no ground for the accusations against him; that the express understanding when the old and the new school branches came together is being violated, and that Professor McGiffert is a child of the Church and has a right to remain within it until he has been proved unworthy of its fellowship. It is very strongly asserted by many of his friends that he is practically charged with views which he has never advocated, and that for him to retire under such circumstances would be to confess judgment and so to misrepresent his own position. In the meantime the message of the General Assembly to the Presbytery of New York has been read to the latter body, and he has been inferentially placed under suspicion for his views concerning the inspiration of the Bible, the divinity of Christ, and the Lord's Supper. The message of the Assembly commits the case to the Presbytery to deal with it according to its wisdom. The following resolution was adopted by the Presbytery:

Whereas, The General Assembly having committed to the Presbytery of New York the charge of the case of Dr. McGiffert, *Resolved*, That the matter be referred to a committee of which the Moderator of the General Assembly shall be Chairman, which committee shall report not later than the November meeting.

The members of the committee appointed are R. F. Sample, D.D., Moderator of the General Assembly, R. R. Booth, D.D., John Balcom Shaw, D.D., Erskine N. White, D.D., and Elders William E. McGee, O. E. Boyd, and Titus B. Meigs. What the next step in this case will be probably only the autumn meeting of the Presbytery will make known.

The Christian Endeavor Convention

The Christian Endeavor Convention for the current year is to be held in July, in Detroit, Michigan. The programme is full of good things, and if the weather is favorable the gathering will probably be inferior to none of those which have preceded it. The Convention is fortunate in having on the ground one who has long been connected with its affairs in the person of Dr. Nehemiah Boynton. It would be impossible for us to attempt to print the programme in full in these columns, and to make selections would be invidious. Enough to say that all that can be realized by such monster meetings will probably be accomplished in Detroit. As our readers know, The Outlook sometimes questions the wisdom of such immense gatherings in the cause of religion. They are unwieldy, and, in the nature of things, can do little more than generate enthusiasm of a kind which does not always appeal to the more thoughtful. This statement, however, must not be regarded as a criticism of the Christian Endeavor movement, but only of this one feature of it.

The Cumberland Presbyterians

The Cumberland Presbyterians held their General Assembly for the current year in Denver. This body is larger in the West and Southwest than in the East. It maintains a theological seminary, is carrying on missions in Japan, Mexico, and China, and is planning, in celebration of its centennial, to raise one million dollars for its colleges and theological seminaries, and to establish a system of preparatory schools. The publishing house of this body is at Nashville, Tenn. Through it Professor R. B. Foster, perhaps the chief theologian of the denomination, has just published his Systematic Theology, which has already been favorably mentioned both within and without the body.

The Yale Divinity School

The Yale Divinity School has closed a very successful year, the most interesting feature of which was the Lyman Beecher course by Dr. George Adam Smith. The anniversary address was given by President Stryker, of Hamilton College, and

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the address to the graduating class by Dr. A. J. Lyman, of Brooklyn. The Hooker Fellowship was awarded to Mr. E. W. Lyman, who will study two years at Berlin. Twenty-two men will receive the degree of Bachelor of Divinity at the University Commencement. Two of the post-graduate class are candidates for the degree of Doctor of Philosophy—Mr. H. F. Rall, '97, at Halle, and Rev. C. S. Macfarlane, '97, at Yale. Several new courses are offered for next year, and there are two additions to the Faculty: Professor F. K. Sanders, of the College, as Instructor in Biblical History, and Dr. W. J. Moulton, '94, who has just returned from Göttingen, in Biblical Literature. The Lyman Beecher lectures will be delivered by the Rev. John Brown, D.D., of Bedford, England. Professor G. B. Stevens will spend the year abroad.

William Garden Blaikie

In the death of the Rev. William Garden Blaikie, D.D., LL.D., Professor of Theology in the Free Church College of Edinburgh, and former President of the Pan-Presbyterian Alliance, the Presbyterian Church of Scotland, and of the whole world, has lost one of its most distinguished members. Dr. Blaikie was born in Aberdeen in 1820, and educated in the University of that city. In 1868 he was appointed Professor of Apologetics and Pastoral Theology in New College, Edinburgh. He had occupied the most distinguished positions in his Church. He had been Moderator of the General Assembly of the Free Church, and was President of the Pan-Presbyterian Alliance at its meetings in Toronto in 1892. Perhaps his best-known work is the life of the illustrious African explorer and missionary, David Livingstone.

The Pulpit and the College

Several times recently we have called attention to the invasion of the pulpit by the colleges and schools. Drs. McPherson, Van Dyke, and Faunce are a few of those who have recently been asked to leave places of great influence and accept professorships or presidencies. We are now informed that the Rev. Charles R. Brown, pastor of the First Church of Oakland, California, has been asked to become Professor of Ethics in the Leland Stanford University. At present no institution in the country seems to have more money behind it than that, and it is probable that a great future awaits it.

A New Suggestion

We are surprised and delighted by a statement which recently appeared in "The Guardian," of London, the largest and ablest Anglican paper in the world. It advocates that at the approaching Church Congress in England some representative Nonconformist should be invited to take part in the proceedings and set forth the Noncomformist situation. That would be a great step in advance. Little might seem to result from the presence at the Congress of a Nonconformist speaker, but the moral influence would be invaluable. We can easily imagine the joy with which a man like Dr. J. Guinness Rogers would expound and interpret the principles of the Dissenters before the bishops and clergy of an Anglican Congress. It would be an occasion worth crossing the ocean to witness.

A Free Church Cathedral

This is the name which an English paper gives to the new church to be erected at Brighton in England for the ministry of the Rev. R. J. Campbell, the young man who has so suddenly come to the front as one of the great preachers of our time. If we are correctly informed, he was originally a Churchman, and is a graduate of Christ Church College, Oxford, where he had a distinguished career as a scholar. He is not much more than thirty years of age, but has moved the city of Brighton as it has not been moved since the preaching of Frederick W. Robertson. Plans are now prepared and on exhibition for a new church in that city to cost $350,000. It will be perhaps the most expensive church edifice among the Nonconformists of England. It will accommodate about two thousand people. Nonconformist churches in London which would naturally be compared with this are the Westminster Chapel, near Buckingham Palace, Mr. Spurgeon's, Dr. Parker's, and the Union Chapel at Islington. The first three are larger than the one projected.

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Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.*

Once a week for the past three years we have met to study Old Testament History, the Four Gospels, and the Acts, together with a life of Paul. Next year we desire to take up the epistles, together with a history of the Church from the time of John, through the sub-apostolic age, etc. 1. Would you advise the study of the writings of Peter, Hebrews, James, and Jude before taking up the Epistles of Paul? 2. Can you recommend a text-book on the Epistles, both groups, and also one on Church history to cover the ground I have indicated? 3. To what Church (denomination) does Andrew D. White belong? 4. Does he believe in the divinity of Christ? 5. What is the status of his book "Warfare of Science and Theology"—how generally regarded? M. M. B.

1. We would take up next the Pauline Epistles. 2. For text-books see Dr. Abbott's "Life and Letters of St. Paul" (Houghton, Mifflin & Co.), Dr. Stevens's "Epistles of Paul in Modern English" (Scribners). For a general view of the other epistles see Canon Farrar's "Early Days of Christianity" (Dutton). On the history take Dr. McGiffert's "History of Christianity in the Apostolic Age," and Dr. Waterman's "Post-Apostolic Age" (Scribners). 3. Episcopal. 4. We know nothing to the contrary. 5. Scientists applaud it. Among theologians many commend it, many deprecate it.

1. Wherein does the philosophy of Hegel differ from that of Herbert Spencer? 2. Who are the leading disciples and interpreters of Hegel in this country and England? 3. To what extent is Dr. Lyman Abbott in substantial agreement with the Neo-Hegelian school? J. H.

1. Professor Hibben, of Princeton, characterizes Spencer's philosophy as Neo-Spinozism. In this philosophy matter and mind are regarded as "complementary phases of one and the same ground substance, which is neither matter nor mind." Hegel's philosophy is an absolute idealism, which regards the ground substance as a spiritual principle, a universal consciousness, in which subject and object, as distinguished in ordinary perception, are unified as its different modes. 2. In England, Thomas Hill Green, John Caird, Edward Caird. In this country, W. T. Harris, J. McB. Sterrett, C. C. Everett, W. DeW. Hyde. 3. Dr. Abbott has never thought it worth while to concern himself to inquire.

Will you give me a list of books best adapted for a Sunday-school reference library for the use of teachers and older scholars in the study of the Bible, when the school has not more than $50 to spend? F. S. W.

We suggest the following:

Adeney. How to Read the Bible.
Bennett. Primer of the Bible.
Walker. Concordance.
Roberts. Old Testament Revision. Companion to the Revised Version of the New Testament.
Cambridge Bible for Schools, abridged edition (a cheap commentary).
Batten. The Old Testament in the Modern View.
Ryle. The Early Narratives in Genesis.
Hurlbut's Historical Geography of the Holy Land.
Cornill's Prophets of Israel.
Sanders and Kent's Messages of the Prophets (in paraphrase).
Barton. The Psalms and their Story.
Kent. History of the Hebrew People (two volumes). History of the Jewish People.
McCurdy's History, Prophecy, and Monuments, etc.
Gladden. Who Wrote the Bible? Seven Puzzling Bible Books.
Kautzsch. Outline of the History of the Literature of the Old Testament.
Edersheim. Life and Times of Jesus the Messiah (orthodox).
Keim. Jesus of Nazareth (liberal).
Gilbert. The Student's Life of Jesus. The Student's Life of Paul.
Bruce. The Parabolic Teaching of Christ. The Miraculous Element in the Gospels.
Mathews. The Social Teaching of Jesus.
Stevens. The Epistles of Paul in Modern English.
Stevens and Burton. Harmony of the Gospels.
Goodwin. Harmony of the Life of Paul.
McGiffert. History of Christianity in the Apostolic Age.
Talbot. Our Bible—How it Has Come to Us.
Moulton. Literary Study of the Bible.

Of the above you may have to omit a few to obtain Keim, which is expensive. No dictionary of the Bible has been mentioned above, but several are now being issued, or about to be, and are somewhat expensive.

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FOR THE LITTLE PEOPLE

Crotchety, Crabbed, and Cross

By Eleanor A. Sterling

Crotchety, Crabbed, and Cross, one day,
Went out for a sail on the Sulky Bay.
Their boat was leaky, their sail was torn,
And hung on the bow was a dinner-horn.
"We'll sail to the North," said Crotchety.
"I'll stand by the helm to steer," said he.

Bounding and scudding, they sailed along;
The waves rolled high and the wind blew strong.
"I won't stay here to be drowned at sea:
We'll sail to the South, where the wind is free!
I'll steer for a while," said angry Cross,
"For I don't see why *you* should be boss."

Seizing the helm with a wrathful frown,
He steered for the South, and the wind went down.
"We can't drift home, for there is no tide.
We're stuck here; becalmed!" was what Crabbed cried.
"We'll sail to the Eastward now," said he.
"No, you won't," laughed the Wind, across the sea.

Out of the Eastward the Wind blew strong,
And swift in its path they were borne along.
The Westward Shore and the setting Sun
Were laughing to see what the Wind had done.
"You went for a pleasure sail, you say?
You will never succeed on Sulky Bay.

"Go to the Harbor of Smiles and Fun,"
Said the Wind, with a wink at the setting Sun.
"You'll find a boat which will sail alone,
If pleasure, not anger, is only shown."
The darkness descended on all the three,
And they steered by the stars for the Sunshine Sea.

How Mildred Saved the Deer

By Anne Spottswood Young

"I don't believe a lame dog or a sick cat or an old horse will ever come to this house!" wailed a small lassie not long ago. Brother Jack looked up from his newspaper with a puzzled expression. His little sister's eyes were full of tears and her lips were trembling very much indeed, and something dreadful seemed to be the matter. In a moment Jack's paper was thrown aside and the little sister was on his knee being comforted.

"Why, Mildred," said the big brother, "what can you want with old horses and lame cats and dogs? It's 'raining cats and dogs' outside now. Shall I go out and get some?"

Mildred laughed at this in spite of the lump in her throat, but she sobered in a moment, saying, with a little sob:

"It does seem funny to wish for such queer things, Jack, but I know you won't think it's queer when I tell you all about it. I belong to a club at school, and everybody in the club must try to help some poor sick animal and make it better, or else feed hungry ones, and do all they can to make animals happier. We've had the club three weeks now, and all the girls and boys have fed starving cats and dogs, and one boy made a man stop beating his horse, and every one of them has helped an animal but me, and I have looked and looked for one, and all I found was a mouse in a trap. I let that go, and the cook was awful cross about it, so I can't even do that now. The club meets here to-morrow, and we all have to tell something we've done, and there hasn't a lame or hungry dog or cat been round yet. I've watched all day, and now it's raining and getting dark, and I know I won't have a single thing to tell at the club." Mildred winked very hard to keep from crying, and Jack hugged her close a minute as he said:

"Well, I wouldn't cry about it. I know something you did a few weeks ago that you can tell at the club. You saved a little deer's life." Mildred was so surprised that she could hardly speak for a minute.

"Why, Jack," she said at last, "I haven't seen any deer for a long, long time, not

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since last summer at the Zoo; but—" she added, slowly, "it must be true if you say so." Jack laughed.

"You find it hard to believe, don't you?"

"Yes," admitted Mildred.

"Well, this is how it happened," said Jack. "About two weeks ago a certain little girl I know was singing to her doll, and a certain young man, who happened to be the little girl's brother, was all ready to go hunting. As he came into the room where his little sister was, to say good-by to her, she looked up, saying, 'Oh, Jack, you're going hunting! I wish you wouldn't kill any more dear little rabbits,' and the big brother said, 'I am going 'way up among the hills to hunt for deer this time,' and the little girl cried a wee bit, and begged him not to go; but he laughed and teased her until she laughed too, and when he went away he heard her singing once more to her doll:

"'Dear little dimpled darling has never seen Christmas yet.'

"Now it happened that there were not very many deer in the woods, and that the hunters did not have good luck. The big brother tramped and tramped through the woods, but no deer did he see until the very last day. Then he happened to be all alone standing near a brook, when suddenly he heard the soft patter of feet, and on looking up there stood the prettiest little fawn you ever saw, right on the bank of the stream, a few yards from him. The big brother stood very still indeed and drew up his gun, took a good aim, and was just going to pull the trigger, when the deer began to walk slowly toward him. She had beautiful large brown eyes, and for a minute they looked like your eyes—his little sister's eyes, I mean—and he seemed to hear the song the little girl was singing when he left home, 'Dear little dimpled darling has never seen Christmas yet,' and—well, the fact is, he could not have killed that deer any more than he could have shot the little girl if she had been standing there. The deer came quite close to him, and then bounded away and was soon out of sight and quite safe."

Mildred's eyes had grown big and dark as she listened to Jack's story, and when he finished she gave a little sigh of relief.

"That was so interesting, Jack, that I almost forgot that you were the 'big brother' and that I was the 'little girl.' It was brave of you not to kill her when you had such a good chance. I guess I really did save its life, because if it hadn't been for me you would have shot it, wouldn't you?"

"I'm afraid so," answered Jack.

"You're a dear, dear brother, so you are, and I'm awfully proud of you, and I'll tell the club about it, and they will be glad too."

The Boy's Discovery

He was a jolly little boy, two years old. He was on a trolley-car going through fields and woods and groves. He crowed and laughed, and called everybody's attention to the things that interested him. He was a city baby, and many of the things he saw were known to him only through pictures. At last he got to his journey's end. As he stepped or was lifted off the car, a bantam rooster on a lawn near by crowed, stretching his wings as if to help his voice. The small boy looked at the rooster a moment, put his hands on his hips, and imitated the rooster's crow. He tried to say rooster, but could not. He had never seen a live rooster before. He recognized this one from his picture-book. Now, if you ask him what the rooster says, he will get his picture-book and crow, holding his hands on his hips, and moving his elbows as wings.

Dolly Takes Tea

When dolly sits down to the table,
And everything's ready, you see—
With cookies and water for Mabel,
And water and cookies for me,

We nibble and chatter with dolly,
And offer her "tea" from a spoon,
And often our meal is so jolly,
It lasts through the whole afternoon.

Till Mabel jumps up in a hurry,
And says that she really must go,
And I say, "Oh, truly, I'm sorry,
And dolly's enjoyed it, I know."

Then gayly we clear off the table,
When dolly has finished her tea,
With cookies and water for Mabel,
And water and cookies for me.

—*Albert Bigelow Paine, in St. Nicholas.*

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The Home Club

An Important Address

Miss M. Cary Thomas, President of Bryn Mawr College, recently gave an address before the women's law class of the New York University. She took the position that women should study law, not for a profession, but as a means of training, so that they might learn to think, and apply the principles of justice and equality that govern all civilized society. The problem of teaching all college students to think, she declared, has not been solved. She said:

They [the students] are handed over to us from the schools in swaddling-clothes; they have acquired more or less knowledge, generally less, of the vocabularies of two or three languages, and a modicum of the syntax of each, but have remained apparently unaffected by the splendors of Homer and Virgil and Goethe, through whom these vocabularies and this syntax have been learned; they have some facility in working out original geometrical and algebraical problems—a facility which ought to show reasoning power, but which, by some strange fatality which pursues our secondary education, seems to remain in an inside pocket of the mind, quite unavailable for daily use; they know a few meager, very meager, historical facts; they have read a few great English masterpieces, unwillingly, it would seem, because with such supremely inarticulate result that they can scarcely put pencil to paper to reproduce even in the faintest way the impression made by a poem or novel that might have been expected to move them profoundly. The truth is, we have not learned how to make the acquisition of the instruments of knowledge presupposed in all liberal culture a discipline of itself. And, furthermore, the power to think clearly is only to be attained by a severe intellectual effort. Sydney Smith said men were "just as fit for flying as for thinking," and the sting of his satire lies in the fact that there is this difference in the two unfitnesses—if not fit to fly, men need not fly; but, fit or not, they must take the consequences of bad thinking. This seems to me peculiarly true of women and of our whole social organization which women are now beginning so powerfully to influence.

Miss Thomas believes that the enlarged sphere of women's activities and influence demands training in habits of mind so that opinions may be formed on facts and without prejudice. She said:

As we who are living under universal suffrage know, matters are not decided solely by those who go to the polls. They are decided in great part by the public opinion behind the polls; and women make up at present, and will increasingly make up, fully half of this public opinion; for no one standing face to face with present conditions can think it probable that women will give up interests that grow more absorbing from day to day. This lack of trained intelligence, of business education, must be supplemented first of all by classes like yours, than which I can conceive nothing more useful, by schools of political economy opened in our great cities, by university extension, even by those Browning circles in women's clubs which we are all apt to laugh at, and which, nevertheless, furnish a kind of intellectual stimulus and mental exercise that probably could be obtained by the persons that join them in no other way, and by every other possible means.

Education is the medium through which civilization must advance, she declared. But it must be the kind of education which puts the student in possession of his own mind, a working medium for the solving of the problems coming within the range of his personal influence.

Food Values

We have referred frequently in these columns to the investigations conducted by the Department of Agriculture to determine the nutritive values of foods. These experiments have been conducted all over the country, and in families the heads of which are employed in many kinds of labor. The purpose is not only to determine the values of many kinds of foods, but the quantity necessary to sustain the working powers in their best condition. The method has been for the Government to supply the food for the family willing to allow the expert to conduct the experiment. Mr. A. P. Bryant, under whom these experiments were conducted, says:

Veal, young chickens, and fish furnish practically no fat, protein being about the only nutritive ingredient in them. The presence of animal food in the diet is due not only to custom and desire for variety, but also to the fact that with most people it is one of the most important sources of tissue-forming material. With the exception of potatoes, turnips, beets, and onions, there is only a very small proportion of nutriment in such things as cabbages, lettuce, strawberries, and bananas. Their value in many cases lies in the variety and palatableness which they give to the daily diet. The man with an income of $5,000 a year can pay 25 or 30 cents a pound for his steak and buy large quantities of celery,

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oranges, etc., but the man with an income of $500 a year can ill afford such expenditures. In such cases the poor man should be guided by the amount of nutrients his food furnishes in making purchases, and think less of their palatability and bulk. Examples of the effects of lack of knowledge of the value of different food materials for nutriment were shown in our studies in New York City. In one instance a family depending more or less at the time upon charity consumed food furnishing 40 per cent. more protein and 16 per cent. more energy than is found in the average diet of the mechanic with an income of $2 or $3 a day. Nine cents a day is a very small allowance for a man at moderate work, and yet several instances have been observed in which the food per man per day has been purchased for this sum or less.

A Present Question

There is in New York a strong organization of women known as the "League of Unitarian Women." They meet monthly and discuss questions suggested by the times, the trend of public thought. At a recent meeting the subject was "Women's Clubs: *Resolved*, That they are inimical to home life." Both sides of the question were ably presented. A quotation from Thomas Wentworth Higginson presents another phase of the question, which is coming more and more into the consciousness of those who see a certain amount of disintegration in social life, and agree with Mr. Higginson as to the cause: "It is common to denounce club life in our greater cities as destructive to the home. The modern men's club is simply a refined substitute for the social atmosphere of the old-fashioned tavern, an advance on it in morals and manners. I honestly believe that a melancholy desertion of the home is due to the separation of the sexes in club life." These three sides of the question of the influence of club life on the home offer fine opportunity for discussion. Does club life add to the beauty and the charm of the home? Is the club a refuge from the home and its responsibilities? Does the separation of the sexes in club life threaten social as well as home life?

A Municipal Proposition

One of the Aldermen of Chicago has introduced into the Council an ordinance providing for volunteer street inspectors in that city. These inspectors are to be appointed by the Mayor, on the recommendation of the Aldermen. No city employee is eligible for the position. The Chicago papers advocate the passage of this ordinance, believing that it would result in cleaner streets, better care of ashes and garbage, and better methods of transfer through the streets of house refuse. It is thought that the appointment of volunteer inspectors would bring clearly before the people many of the problems with which the authorities contend. The experiment will be watched with interest, as furnishing a probable answer to a vexing municipal question—the education of the householder in his duties toward securing clean streets.

Some Lessons

The Chief of the New York Fire Department has recommended that small tanks of oxygen be placed on hook and ladder trucks to use in cases of partial suffocation by gas or smoke. He advises that the way to use the oxygen be taught in connection with the First Aid to the Injured course.

It is an evidence of the far-reaching effects of the late disastrous fires that physical culture classes have taken up rope climbing and descending, students hitherto unwilling or indifferent to this work being anxious to become experts. Girls are learning to hang by one and both hands, as well as to use a rope in climbing and descending. One class is learning how to dress quickly. The class declares that this greatly helps to form habits of order. Valuables, for instance, are put in boxes. In many ways these girls find that the discipline teaches them how to save time by keeping things where they belong.

A School Uniform

The girls in the Newark high school have adopted a class-room dress or uniform that is modeled on the latest hygienic principles; by the addition of bloomers it becomes a perfect gymnasium suit. The waist has an adjustable collar, and the change from a perfectly proper suit for street or class-room to a gymnasium suit is accomplished with little trouble. This reform is due to the efforts of the teachers of the high school, who believed that far better results could be accomplished if tight lacing and tight collars were abolished, at least during school hours.

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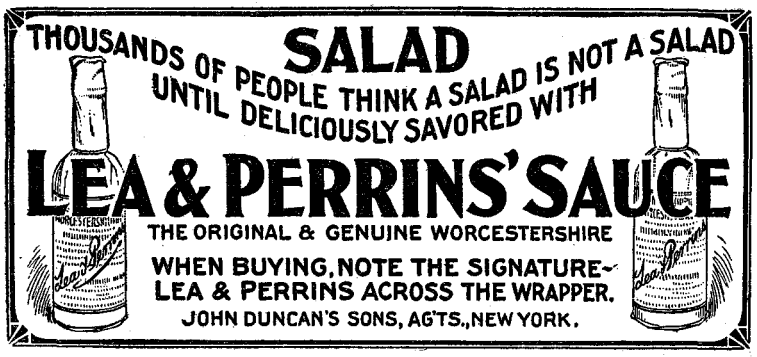
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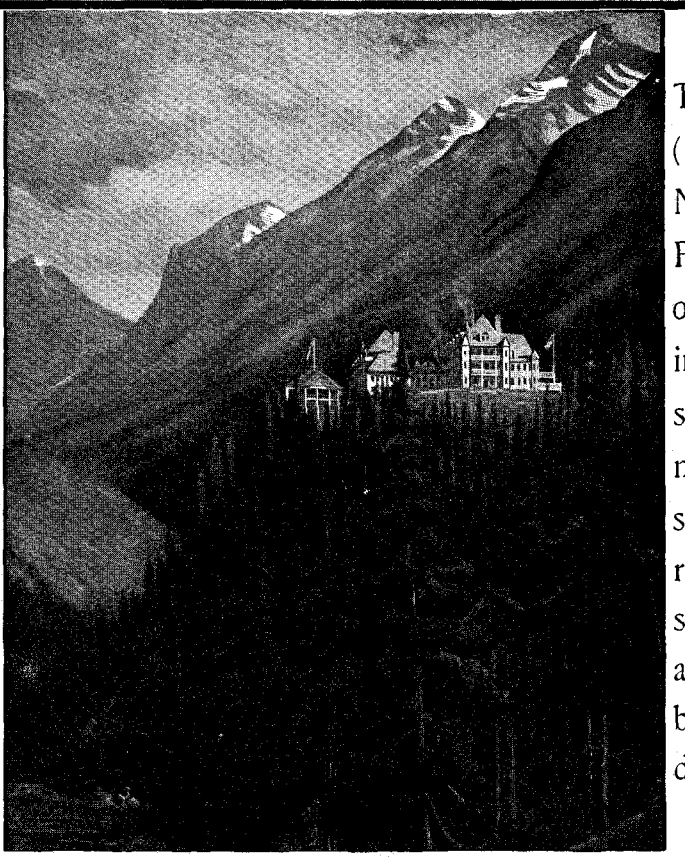

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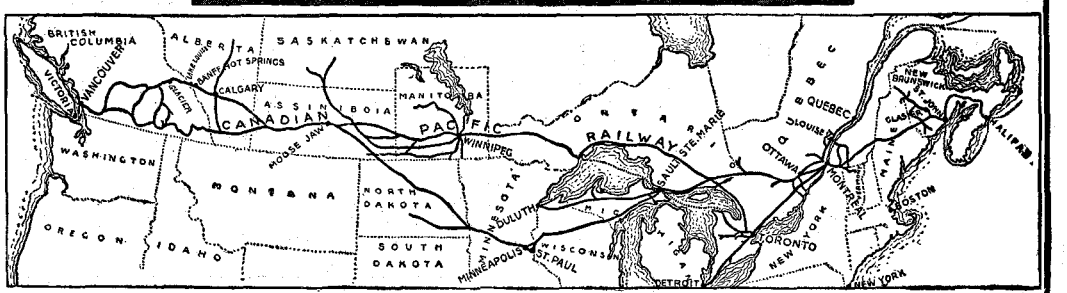

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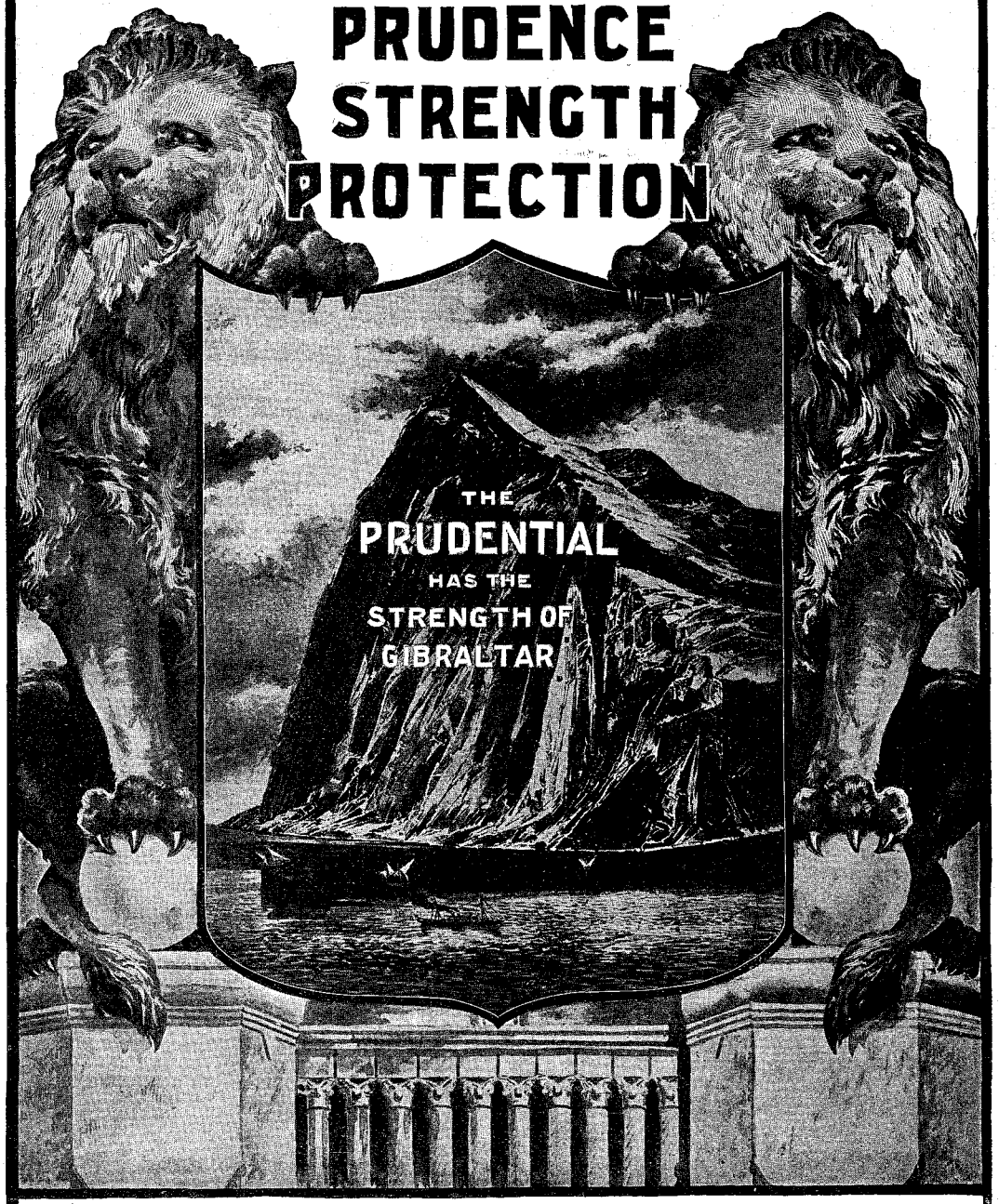

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